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THE KEY OF HEAVEN;

OR, A

POSEY OF PRAYERS,

SELECTED FROM

Catholic Authors.

SIXTEENTH EDITION.

67997

TO WHICH ARE ADDED,

GOTHER'S

INSTRUCTIONS AND DEVOTIONS

FOR CONFESSION AND COMMUNION.

The just man's prayer is the key of heaven: *our petitions ascend to God, and his mercies descend to us*.....St. Aug.

BOMBAY:

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TABLE OF MOVEABLE FEASTS

Year of our Lord.	*Ash-wednesday.*	*Easter Sunday*	*Whit-Sunday*	*Sun. after Pent*	*1st Sun of Advent.*
1828	Feb 20	Apr 6	May25	26	Nov 30
1829	Mar 4	Apr 19	June 7	24	Nov 29
1830	Feb 24	Apr 11	May30	25	Nov 28
1831	Feb 16	Apr 3	May 22	26	Nov 27
1832	Mar 7	Apr 22	June10	24	Dec 2
1833	Feb 20	Apr 7	May26	26	Dec 1
1834	Feb 12	Mar 30	May18	27	Nov 30
1835	Mar 4	Apr 19	June 7	24	Nov 29
1836	Feb 17	Apr 3	May22	24	Nov 27
1837	Feb 8	Mar 26	May14	26	Dec 3
1838	Feb 28	Apr 15	June 3	28	Dec 2
1839	Feb 13	Mar 31	May19	25	Dec 1
1840	Mar 4	Apr 19	June 7	27	Nov 29
1841	Feb 24	Apr 11	May30	24	Nov 28
1842	Feb 9	Mar 27	May15	25	Dec 27
1843	Mar 1	Apr 16	June 4	27	Dec 3
1844	Feb 21	Apr 7	May26	25	Dec 1
1845	Feb 5	Mar 23	May11	26	Nov 30
1846	Feb 25	Apr 12	May31	28	Nov 29
1847	Feb 27	Apr 4	May23	25	Nov 28
1848	Mar 8	Apr 23	June11	26	Dec 3
1849	Feb 24	Apr 8	May27	24	Dec 2
1850	Feb 13	Mar 31	May 19	26	Dec 1
1851	Mar 5	Apr 20	June 8	27	Nov 30
1852	Feb 15	Apr 11	May30	14	Nov 28
1853	Feb 9	Mar 27	May15	27	Nov 27
1854	Mar 1	Apr 16	June 4	25	Dec 3

TABLE OF FEASTS, &c.

THROUGHOUT THE YEAR.

N. B. *Those of obligation are in Capitals.*

JANUARY.—1. CIRCUMCISION.—6. EPIPHANY.

FEBRUARY.—2. Purification.—24. St Matthias.—25. In Leap Years.

MARCH.—19. St. Joseph.—25. ANNUNTIATION.

APRIL.—23. St. George.

MAY.—1. SS. Phillip and James.—3. Finding of the Holy Cross.

JUNE.—24. Nativity of St. John Baptist.—29. SS. PETER and PAUL.

JULY.—25. St. James.—26. St. Ann.

AUGUST.—10. St. Laurence.—15 ASSUMPTION.—24. St Bartholomew.

SEPTEMBER.—8. Nativity of B. V. M.—21. St. Matthew.—29. St. Michael.

OCTOBER.—28. SS. Simon and Jude.

NOVEMBER.—1. ALL SAINTS.—30. St. Andrew.

DECEMBER.—8. Conception of B. V. M.—21. St. Thomas.—25. CHRISTMAS-DAY.—26. St. Stephen.—27 St. John.—28. Holy Innocents.—29

St. Thomas of Canterbury.

MOVEABLE FEASTS.

EASTER-MONDAY and TUESDAY, ASCENSION-DAY, WHITSUN-MONDAY and Tuesday, CORPUS-CHRISTI-DAY.

FASTING DAYS.

1. The forty Days of Lent.—2. The *Ember-days*, being the *Wednesday*, *Friday*, and *Saturday* of the first week in *Lent*; of *Whitsun-week*; of the third week in *September*, and of the third week in *Advent*.—3. The *Wednesdays* and *Fridays* of the four weeks of Advent.—4. The *Vigils* or Eves of *Whitsuntide*, of the feast of SS. *Peter* and *Paul*, of the *Assumption* of the *B. V. M.* of *All Saints*, and of *Christmas-day*.

N. B. When any fasting-day falls upon a Sunday, it is observed on the Saturday before.

DAYS OF ABSTINENCE.

1. The Sundays in *Lent*.—2. The three *Rogation-days*, being the *Monday*, *Tuesday*, and *Wednesday*, before Ascension-day.—3. St. *Mark*, April

25, unless it falls in Easter-week.—4 The *Fridays* and *Saturdays* out of Lent, and the Ember weeks, or such as happen to be Vigils: but should Christmas-day fall upon a Friday or Saturday, it is not abstinence.

N. B. The Catholic Church commands all her children upon Sundays and Holidays to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on these days, and to keep them holy. 2dly, She commands them to abstain from flesh, on all days of fasting and abstinence: and on fasting days to eat but one meal. 3dly, She commands them to confess their sins to their pastor at least once a year. 4thly. She commands them to receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday, as may be seen from the following Extract.

The 4th Council o. Lateran, Can. 21, ordains, "That every one of the "faithful of both sexes, after they "come to the years of discretion, "shall in private faithfully confess "all their sins, at least once a year "to their own pastor; and take care "to fulfil, to the best of their power, "thepenance enjoined them; receiv- "ing reverently, at least at Easter

" the Sacrament of the Eucharist ;
" unless perhaps, by the counsel of
" their pastor, for some reasonable
" cause, they judge proper to abstain
" from it for a time ; otherwise, let
" them be excluded out of the Church
" whilst living, and when they die,
„ be deprived of Christian burial."

PLENARY † INDULGENCES

Granted to the Faithful in the four Districts of England.

AN INDULGENCE is not a leave to commit a sin, nor a pardon of future sins, nor indeed, properly speaking, any pardon of sin at all ; but it is only a remission of the whole or a part of the temporal punishment that often remains to be suffered for sins, which, as to their guilt and eternal punishment, have been already remitted.

For the validity and effect of an Indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just ground or motive for the grant ; but it is also necessary, on the part of him who obtains it, that he renounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence Indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervour in the practice of them. They must apply for the benefit of Indulgences with a penitential spirit, with a sense of the great debt of punishment they have contracted by their sins, and with earnest petitions to be discharges from it, through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If this debt be not paid by penitential sufferings, or graciously remitted by Indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of heaven, until the last farthing be paid in the prison of purgatory.

Of Indulgences some are called Plenary which when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins others are of a certain number of years or days, which, when fully obtained, remit so much of the debt of temporal punishment, as would have been discharged by the performance of so many years or days of Canonical Penance.

The Holy See Apostolic, considering the spiritual necessities of the Catholics in this kingdom, has been graciously pleased to authorize the Rt. Rev. Vicars Apostolic to grant to the Faithful committed to their charge in their respective districts, the following Plenary Indulgences, on certain

specified conditions, leaving to their choice the seasons or solemnities which they shall think proper to appoint for this purpose. With respect to the publication of Indulgences granted to religious orders, Pope Benedict XIV. has established the following rule, (Num. 23, Reg. obs. in Ang. Miss.) "For the good of the English Mission, all acts of piety are approved, Prayers, Fasts, and meritorious works, which are approved of by the Holy Roman Church But as to the INDULGENCES annexed to these works, by virtue of the privileges which have been granted by Popes to any religious order, they are SUSPENDED."

The undersigned Vicars Apostolic, in virtue of the authority imparted to them by the Holy See, grant to the Faithful throughout the Kingdom of England the following Plenary Indulgences, at the seasons and on the conditions appointed and specified below, which are to be observed uniformly in all the four districts.

The Seasons for Plenary Indulgences are,

I. CHRISTMAS-DAY, and the twelve days following, to the day of the Epiphany, inclusively.

II. The FIRST WEEK of LENT, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. EASTER, i. e. from PALM-SUNDAY, inclusively, to LOW-SUNDAY, inclusively.

IV. From WHIT-SUNDAY, inclusively, to the end of the Octave of CORPUS CHRISTI.

V. The FEAST of SS. PETER and PAUL, and during the Octave.

VI. From the Sunday, inclusively, preceding the Festival of the ASSUMPTION of the B. V. MARY, to the 22d day of Aug inclusively. But if the Festival of the ASSUMPTION fall on a Sunday, the Indulgence begins on that day.

VII. From the Sunday, inclusively, preceding the Festival of St. MICHAEL, to the Sunday following, inclusively. But if the Festival of St. MICHAEL fall on a Sunday, the Indulgence begins on that day.

VIII. From the SUNDAY, inclusively, preceding the Festival of ALL SAINTS, to the 8th day of November, inclusively, But if the Feast of ALL SAINTS fall on a Sunday, the Indulgence begins on that day.

CONDITIONS of the II. IV. & VIII.

That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their communion.

4. That on the day of their communion, they offer up some prayer to God, for the whole state of the Catholic Church throughout the world; for the bringing back all straying souls to the fold of Christ, or the general peace of Christendom and

for the blessing of God upon this nation.

CONDITIONS of the I. III. VI. and VII.

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That they visit some Chapel or Oratory, where Mass is celebrated, and pray to God for the peace of the Church.

4. That they be in a readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechisms and sermons as often as they can do it with ut great inconvenience; or to afford their assistance to the sick, or to such as are near their end, out of the motive of Christian charity.

Note. It is not required for the gaining these four Indulgences, granted by Pope Benedict XIV. that these works of mercy, corporal or spiritual, or the assisting at catechisms and sermons, should be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when they may have an opportunity

CONDITIONS of the V.

1. That the faithful confess their sins with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That, for some space of time, they pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, Feb. 22, 1810.

✝ *William Acanthen*, V. A.
✝ *John Centurien*, V. A.
✝ *John Castabalen*, V. A.
✝ *Bernard Peter Thespien*, V. A.

The principal Festivals expounded.

SUNDAY was dedicated by the apostles to the more particular service and honor of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called the Lord's day; and Sunday, from the heathens dedicating it to the sun.

1. *Jan.* *The Circumcision of our Lord* is called New Year's Day, from the Romans beginning their year on it.

6. *Jan.* *Epiphany of our Lord* is a feast solemnized in memory and honor of Christ's manifestation to the Gentiles by an extraordinary star.

12. *Jan.* *St. Bennet*, surnamed *Biscon*, was the venerable Bede's master, and abbot of Were, near Durham. After he had five times visited the Apostolic See, and thence obtained very large and ample privileges, for two stately monasteries which

he had erected in honor of God, and in memory of the apostles Peter and Paul, he reposed in our Lord in a venerable old age, replenished with sanctity, anno 703, and was buried in the monastery of St. Peter. He was the first that united the Benedictines or Black Monks of our Island into one body, and is therefore venerated by that illustrious order as chief patron of the English congregation.

25. *Jan. Conversion of St. Paul,* is a feast instituted by the Church, to perpetuate the memory of his miraculous conversion, which happened on this day in the 35th year of Christ.

2. *Feb. The Purification of the B. Virgin,* or *Candlemas day,* is a feast in commemoration and honor, both of the presentation of our blessed Lord, and the purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery, performed according to the law of Moses.

Septuagesima, Sexagesima, and Quinquagesima Sundays, are days set apart by the Church, for acts of penance and mortification, and a certain gradation or preparation to the devotion of Lent.

Shrovetide signifies the time of confession.

Ash-Wednesday is a day of public penance and humiliation in the whole Church of God, so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross on their foreheads, giving them this wholesome admonition: *Remember, man, that thou art dust, and into dust thou shalt return.* Gen. iii. 12.

Lent, in Latin, is called *Quadragesima*, because it is a fast of forty days, (except Sundays, which are only abstinence) instituted by the Church, in grateful commemoration of Christ's fasting forty days in the desert.

Passion-Sunday, so called from the Passion of Christ then drawing nigh.

Palm-Sunday, in memory and honour of our Lord's triumphal entry into Jerusalem, is so called from the palm branches strewed under his feet by the Hebrew children, crying, *Hosanna to the Son of David.* Matt. xxi.

Maunday Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood, is so called from the first words of the anthem, *Mandatum &c.* John xiii. 34. *I give you a new command, that you love one another, as I have loved you.*

Good Friday, is the anniversary of that most sacred and memorable day on which the great works of our redemption was consummated, by our Saviour Jesus Christ, on his bloody cross.

On *Thursday*, *Friday*, and *Saturday* in Holy week, the offices called *Tenebræ* were formerly mournfully sung, in lamentation of our Lord's Passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of *Tenebræ Days* from that *tenebræ*, or *darkness* which overspread the face of the earth at the time of his passion.

The four *Ember Weeks*, in Latin, *Quatuor tempora*, are times of public prayer, fasting, and procession.

The *Wakes* or *Country Feasts*, are usually observed on the Sunday next after the Saint's day on which the parish church is dedicated.

24 *Feb.* St. *Matthias*, chosen by the college of apostles to supply the place of Judas the traitor.

12 *March.* St. *Gregory*, surnamed the Great, on account of his admirable works and indefatigable labours.

17 *March.* St. *Patrick*, bishop and confessor, ordained by Pope Celestin, anno 431, and sent to preach the gospel to the Irish, whose nation he converted, and became its apostle. He died full of sanctity and miracles, at the venerable age of 122, anno 491.

19 *March.* St. *Joseph*, the reputed father of our blessed Saviour, and spouse of our blessed Lady; he died in Judea, about the 12th year of Jesus Christ.

21 *March.* St. *Benedict* the Great, abbot and patriarch of monastic discipline of the Western church.

25 *March. Annunciation of our Lady*; a feast in memory of the Angel Gabriel's most happy embassy, when by her consent and the operation of the Holy Ghost, the Son of God became incarnate in her sacred womb.

Easter-day, in Latin *Pascha*: a great festival in memory and honour of our Saviour's resurrection from the dead on the third day after his crucifixion.

Low-Sunday, in Latin, *Dominica in albis*, the Octave of *Easter-day*, is so called from the catechumen's white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Ascension-day, a feast solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection.

23 *April.* St. *George*, a martyr of Cappadocia about the year 300, of whom the Roman Martyrology says, that the Church of God honours his glorious martyrdom amongst those of other martyrs. He was chosen in a special manner the chief patron of our English nation, at the instance of the glorious Prince Henry V. before he undertook his expedition for recovering France; when it was ordained by a provincial constitution that his feast should be kept holy, and observed with a double office and Octave throughout the whole nation.

24 *April.* St. *Mark*, Evangelist, the disciple and interpreter of St. Peter, wrote his gospel at the request of the Christians at Rome. On this day the long Litanies are said or sung, and abstinence from flesh is observed, to obtain the blessing of God on the fruits of the earth.

1 *May.* SS. *Philip* and *James*, apostles

After the *first* had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death.

3 *May. Finding the Holy Cross*, otherwise called *Holy-rood day*; a feast in memory of the miraculous discovery of the holy cross whereon our Saviour suffered, by St Helen.

Rogation-week, the next but one before Whit-Sunday, is so called from *rogo*, to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung, and abstinence from flesh is enjoined by the Church.

Whit-Sunday, or *Pentecost*; a solemn feast in memory and honour of the descent of the Holy Ghost on the apostles in the form of tongues of fire. *Acts* ii. 3.

Trinity Sunday, the Octave of Whit-Sunday, is dedicated to the honour of the Blessed Trinity; to signify that the works of our redemption and sanctification, then completed, are common to the three Divine Persons.

Corpus Christi, the Thursday after Trinity Sunday, is a feast instituted by the Church in honour of the blessed sacrament of the altar: it receives its denomination from the *body of Christ* substantially present therein.

6 *May*. St. *John at the Latin Gate*, a solemnity instituted by the Church, to commemorate St. John the Evangelist's being by the command of Domitian, brought prisoner from Ephesus to Rome, and there by sentence of the senate, cast into a vessel of boiling oil.

26 *May.* St. *Augustine*, first archbishop of Canterbury, and monk of the order of St. Benedict, sent by St. Gregory the Great to preach the Christian faith to our nation. Having first converted Ethelbert, King of Kent, and afterwards, with others, sent as co-adjutors to him, reconciled the whole nation to the faith and law of Christ, he became our apostle. He died in the odour of sanctity, anno 608, and was buried in his own cathedral at Canterbury. His feast was formerly observed with the utmost solemnity throughout the diocese.

27 *May.* St. *Bede*, commonly called *Venerable*, for having illustrated the Church of God by his learning and piety was sent to the monastery of SS. Peter and Paul, at Were, near Durham, at the age of seven years, and educated in sound literature, as well as monastic discipline, under the pious care of St. Bennet Biscop. At 30 he was ordained priest by John, the ordinary of that diocese, at the appointment of Acco, Archbishop of York. He died anno 754, on the day of our Lord's ascension, and was buried in his own monastery, but afterwards translated to Were, near Durham. His feast is now kept with a double office on the 29th of October.

11 *June.* St. *Barnabas*, born at Cyprus, and ordained apostle of the Gentiles by St. Paul.

22 *June.* St. *Alban*, first martyr of our nation in the time of Dioclesian. He suffered martyrdom for entertaining a priest at Verulam, from him called St. Alban's, under Asclepiodatus, president of Britany, anno 303.

24 *June.* *Nativity of* St. *John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth.

29 *June.* SS. *Peter* and *Paul* are joined in one solemnity, because they were the principal co-operators, under Christ, in the conversion of the world. They were both martyred at Rome on the same day.

2 *July.* *Visitation of our B. Lady*; a feast instituted to commemorate the visit she paid her cousin St. Elizabeth immediately after she had received the angel's message of the incarnation of the Son of God. This feast was instituted by Pope Urban VI. anno 1385

7 *July.* *Translation of* St. *Thomas of Canterbury*, a feast ordained by a provincial constitution in the time of Simon Islip, archbishop of Canterbury, to be solemnly observed and kept holy throughout the nation in memory of his sacred relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great veneration, till the days of King Henry VIII. 1539.

25 *July.* St. *James*, called the Great, brother to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, anno 42.

26 *July.* St. *Ann,* Mother of the blessed Virgin Mary.

27 *July. St Joseph of Arimathea,* a noble senator, who having buried Christ, come out of Jewry into Britany with Joseph his son, and divers others, and obtained of King Arviragus, a little isle in Somersetshire, now called Glastonbury, where building an oratory for himself and companions, and leading a solitary life, replenished with merits and old age, he reposed in our Lord, anno 82.

6 *Aug. Our Lord's Transfiguration,* when he appeared in glory on mount Thabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John. *Matt.* xvii.

10 *Aug.* St. *Laurence,* deacon to Pope Xystus II. was broiled on a gridiron for the faith of Christ, anno 253.

15 *Aug. Assumption of the B. V. Mary,* anno 36.

24 *Aug.* St. *Bartholomew,* the apostle, preached the gospel in India, and was beheaded anno 44.

28 *Aug.* St. *Helen,* by birth an English woman, was mother to Constantine the Great, the first Christian Emperor, who first gave the example to other princes to maintain and extend the Church of God. She was daughter to Prince Coel, of Britany; and on account of her zeal for Christianity, became both worthy of an earthly and heavenly crown. Her sacred relics were translated from Rome to Rheims, in

France, where they were kept with due veneration. She died anno 366.

29 *Aug. The Beheading of* St. *John the Baptist* by Herod Antipas, happened about the feast of Easter, though his memory be kept on this day.

8 *Sept. The Nativity of the B. V. Mary.*

14 *Sept. The Exaltation of the Holy Cross*; when Heraclitus the Emperor having overcome Cosroe, King of Persia, brought it back in triumph to Jerusalem anno 628.

21 *Sept.* St. *Matthew*, Apostle and Evangelist, after preaching the gospel in Æthiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

29 *Sept. Michaelmas*, a festival instituted in honour of St. Michael the archangel, and of the nine orders of holy angels, to commend the whole Church of God to their patronage.

2 *Oct.* St. *Placid*, disciple of St. Benedict, and his brothers Eutychius and Victorin, and their virgin sister Flavia; also Donatus and Firmatus, deacons; Faustus and thirty others, all monks and martyrs at Messina, in Sicily, who where murdered for the faith of Christ by Manachas the pirate anno 541.

18 *Oct.* St. *Luke*, Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bythynia, anno 74.

28 *Oct.* SS. *Simon* the Canaanite, and *Jude*, otherwise called Thaddeus. They first preached the gospel in Egypt, the

latter in Mesopotamia; and afterwards going together into Persia, after having converted an infinite number of that nation to the faith, they accomplished their martyrdom anno 68.

1 *Nov. All Saints;* a solemnity in memory of all the Saints; since the whole year is too short to afford a seperate feast for each of them.

2 *Nov. All Souls;* a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

21 *Nov. The Presentation of our B. Lady* in the temple of Jerusalem at three years of age; a feast commanded to be observed by Pope Paul II. anno 1464.

30 *Nov.* St. *Andrew,* apostle, after having preached the gospel in Thrace and Scythia, being apprehended by Egeas the proconsul, was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days preaching to the people. Having besought our Lord not to permit him to be taken down encompassed with great light from heaven he gave up his blessed soul at Patras in Achaia, anno 69.

The four Sundays in Advent, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

8 *Dec. Conception of the glorious and ever B. Mary,* Mother of God.

21 *Dec.* St. *Thomas*, apostle, having preached the gospel to the Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed the people in the Christian faith, for which by the king's command he was pierced through the body with lances.

25 *Dec. Christ's Nativity*, a solemn festival, celebrated annually by the Catholic Church from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem, called *Christmas*, from the *Mass* then celebrated in honour of his holy birth.

26 *Dec.* St. *Stephen*, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

27 *Dec.* St. *John*, Apostle and Evangelist, after writing his gospel in his banishment, and receiving his revelations, lived to the time of Trajan the Emperor, and both founded and governed the Church of Asia.

28 *Dec. Holy Innocents*, a feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called *Childer-Mass-Day*, from the particular commemoration of those martyred children in the Mass of that day.

29 *Dec.* St. *Thomas*, Archbishop of Canterbury, and patron of the English Clergy, for maintaining the privileges of the Church of God, was martyred at Vespers in his own cathedral, anno 1170.

The several festivals of the other saints are instituted by the Church, to honour God in his saints, and to teach us to imitate

their virtues, and honour their martyrdom and sufferings for the faith of Christ.

An Explanation of the ORNAMENTS *and* CEREMONIES *that are used in the holy Sacrifice of the Mass.*

ALL the visible rites employed in and about the Sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance, with his own command, "*Do this for the commemoration of me*," 1 Cor. xi. 24: that is, do this in memory of my passion. This is mainly to be observed in the altar and its ornaments, as likewise in the garments, with which the priest is invested, viz.

The *Altar* signifies Mount Calvary, whereon Jesus Christ (the only Son of God, and second Person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross; which very word of *Altar* hath relation to sacrifice, which must necessarily be offered to God in that Church, where his true faith is professed; and therefore this name of *Altar* is mentioned by St. Paul. Heb. xiii. 10. "*We have an altar, whereof they have no power to eat, who serve the tabernacle;*" and 1 Cor. ix. 13. as it is likewise in St. Matt. v. 24. All which is a sufficient warrant for us to use the names of *Altar;* which also represents that table whereon our Saviour did celebrate his last supper with his disciples, the night before he suffered.

The *Corporal* and *Linen Cloths* that cove the altar, do signify the linen cloth that wrapped the sacred body of Christ, when he was laid in the sepulchre.

The *Candles* lighted on the altar signify the light of faith revealed to the Jews and Gentiles; and they advertise us of the great splendor both of faith, of good life and works, required in the celebration of so high and dreadful a mystery.

The *Crucifix* betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar, to represent to our mind the death and passion of Jesus Christ which is there chiefly to be considered, and piously meditated on in that holy sacrifice.

The *Chalice* betokens the holy sepulchre of our Lord.

The *Paten*, the great stone which was rolled against the door of the same sepulchre.

The GARMENTS *which with the Priest is vested during the Time of Mass.*

THE *Amice*, a linen cloth, which the priest pulls over his face, and fastens on his neck, signifies the rag of linen wherewith the Jews blindfold Christ our Saviour in mockery, when they smote and buffeted him, saying: "*Prophesy unto us, Christ, who is he that struck thee?*" Matt. xxvi 68.

The *Alb* (that is a white linen garment) does represent the garment which Herod put on Christ, after he had despised and mocked him. *Luke* xxiii. 12

The *Maniple* that the priest weareth on

his left arm, and the *Stole* that hangeth about his neck, and the *Girdle*, do figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. *John* xviii. 12.

The *Chasuble* (that is, the upper garment) doth express the purple garment the soldiers put on Jesus Christ, (*Matt.* xxvii. 28.) and the heavy cross also that Christ carried on his blessed shoulders on Mount Calvary.

The priest's *Tonsure*, (that is to say, the crown of his head shaved in fashion of a circle) doth represent the crown of thorns which the soldiers platted, and put about the sacred head of our Saviour. *Mark* xv. 17.

The CEREMONIES *of the Holy Mass.*

THE *Confiteor* denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the infinite faults we have committed, for which we ask pardon of God.

The *Gloria in Excelsis Deo* puts us in mind of the hymn and praise which the angels sung at Christ's nativity.

The *Collect* signifies the prayers which our Lord made in the temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Father.

The *Epistle* resembles the preaching of St. John Baptist.

The *Gradual*, the penance which ensued

among the good people u; on that preaching.

The *Holy Gospel* betokens the holy preaching of our Saviour Jesus Christ.

The *Credo in Deum* signifieth the great fruit which ensued from the holy sermons of Christ.

The *Offertory* denotes the great promptitude and fervent affection of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us.

The *Orate Fratres*, with the secret prayers, signify the retreat of our Redeemer, when he withdrew into the desert of Ephraim, where he retired secretly with *his* disciples previous to his death and passion.

The *Preface* and *Sursum Corda*, signify his triumphant entry into Jerusalem, at which time the devout people received him with great acclamations of joy, saying, *Hosanna in the highest.*

The *Canon* represents his prayer in the garden, the agony and sweating of blood he endured, and how all his disciples left him.

The sundry *Crosses* that the Priest makes over the Host and Chalice, before and after Consecration, are mystical representations of the many grievous torments which Christ endured for the accomplishment of the general redemption of mankind.

The *Elevation of the Host and Chalice* de-

figure the lifting up of Christ on the Cross and inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins. The division of the Host into three distinct parts, doth shew the three substances in Christ, viz. the divine, of his person; the spiritual, of his soul; and the material, of his body. And whereas one of the said parts is put into the chalice, and as it were buried therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the blood, demonstrates that the divine personality was never separated, neither from his soul in his descent into hell, nor from his body lying in the sepulchre.

The *Pax* and *Agnus Dei* make us call to mind, that our Saviour being the innocent Lamb without spot, has reconciled us to God his Father by his death and passion; accomplishing his triumph at the resurrection, being our true Paschal Lamb.

The *Priest's Benediction*, given at the end of the Mass, represents the peculiar recommendations wherewith Christ did recommend his Church, at the rendering of his soul into the hands of his divine Father.

An Explanation of the COLOURS *used by the Church at Divine Service.*

WHITE on the Feasts of our Lord, of the blessed Virgin, and of all the Saints not Martyrs.

RED. At Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

PURPLE or VIOLET, the penitential colour. On all the Sundays and Ferias of Advent the penitential time from Septuagesima till Easter; and on Vigils, Ember and Rogation-days, when the office is of them.

GREEN. On all Sundays and Ferias from Trinity Sunday to Advent exclusively, and the Octave of the Epiphany to Septuagesima exclusively, whenever the office is of the Sunday; but in the Paschal time WHITE.

BLACK. On Good-Friday, and Masses for the dead, which may be said on any day which is not a Sunday or a double, except from Palm-Sunday to Low-Sunday, and during the Octaves of the Epiphany, or of Pentecost, and of Corpus Christi.

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Upon the SIGN *of the* CROSS.

THIS sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar, to signify, that all grace is derived from the passion of Christ. On the altars is raised a cross with the figure of a dead Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.*—Finally, We often sign ourselves with the sign of the cross, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy*

Ghost; thereby attesting our belief in the blessed Trinity, and in the incarnation and death of our Saviour.

HOLY, *or* BLESSED WATER.

FROM the history of the earliest ages of the Church, we are informed that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the services of religion. Thus a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this water mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands, and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. Of this ancient practice much still remains in the Catholic Church, influenced as she is by the religious motives, which, in this and other concerns, actuated the founders of her discipline; and laudably tenacious as she ever must be of antiquity.—*Salt*, mingled with water is deemed the emblem of prudence and incorruption; and the *water* denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished by the action that with cleanliness of heart and hand, he should appear in the presence of his Maker.

THE USE OF LATIN TONGUE

In the Service of the Church.

THAT the apostles and the first founders of the Christian faith preached the gospel, and celebrated the holy mysteries, in the language of the several people whom they converted, seems to be a point generally admitted. The languages, at that time most dominant, were the Greek, Latin, and Syriac, in which, consequently, the Liturgies, or the forms of public prayer, would be principally compiled: while the Armenians, Copts or Egyptians, Ethiopians, and other less distinguished people, enjoyed also their particular Liturgies. But when, in process of time, from various causes, changes took place, and new tongues were spoken, the old still retained the place of honour; and the Church, ever tenacious of antiquity, judged it proper not to depart from the forms which she had received. The *Deposit* of her faith was intimately interwoven with the primitive expression of her liturgies. Thus, when Greek ceased to be spoken in the many nations that formerly constituted what was called the Greek Church, and even, as now, was not understood, the language of the liturgy remained; as was and is the case among the Syrians, Copts, Armenians, and Ethiopians. The service is every where celebrated in a tongue no longer intelligible to the people. On what grounds is then a

required, that the western church, of which we are a part, should have followed another rule; particularly as, in this church, in all the countries within its pale, the Latin language, in the early ages, was every where sufficiently understood, if not spoken? And when the northern nations were reclaimed to the Christian faith, the established rule was not altered for this additional reason, that the use of the same tongue in the service might help to unite them more closely to the old church, and tend, in some degree, by this approximation, to soften and civilize their manners.

The general accord among all nations, professing the Catholic faith, not to admit any change in the language of their liturgies—though, in many other respects, they were much divided, is a curious and important fact. And it must have rested on some general motives, equally obvious to all. They saw, what the experience of every day confirmed, that modern languages were liable to change; while those that had ceased to be spoken—from this very circumstance, and because, from the valuable works written in them, they were cultivated by the learned—were become permanently stable.—They saw that the majesty and decorum of religious worship would be best maintained, when no vulgar phraseology debased its expression; that the use of the same language which a Chrysostome spoke at Constantinople,

and a Jerome at Rome, would unite in a suitable recollection, modern with ancient times; and that the mere fact of the identity of language would be a convincing proof of the antiquity of the Catholic faith.—They saw, that as this faith was every where one, so should there be, as far as might be, one common language, whereby the members professing it might communicate with one another, and with their ecclesiastical superiors, whether in council, or in any other form of intercourse. —And they saw, though some inconvenience would arise to the people, from their inability to comprehend the words of the liturgy, that this inconvenience would be greatly alleviated, if not almost entirely removed, should all instruction, in sermons and catechism, be delivered to them in their own tongue; all parts of the service, be constantly expounded, and not a shade of darkness be permitted to remain. If, with all this caution, ignorance should still be found—as it will be found in many —every ingenuous mind would ascribe it to the usual causes of ignorance, and not to any want of knowledge in the Greek or Latin tongues.

It is, certainly, gratifying, and highly profitable from this uniformity of language, when a Catholic travels into distant countries, that he should every where find a service celebrated, to the language and ceremonies of which his ears and eyes had

always been habituated. He can join in it; and though removed, perhaps a thousand miles from home, the moment he enters a church, in the principal offices of religion, he ceases to be a stranger. The western church has been particularly attentive, that her people might not suffer from this concealment of her mysteries; and the Council of Trent thus ordains; "Though the sacrifice of the Mass contain great instruction for the faithful, the fathers judged it not expedient, that it should be every where celebrated in the vulgar tongue. Each church, therefore, will retain its ancient and approved rites. But that the sheep of Christ may not hunger for want of food, and that little ones may not ask for bread, and there be no one to break it to them, the holy synod orders all pastors, and them that have the cure of souls, frequently, and especially on Sundays and feasts, to expound some portion of what is read, and some mystery of the holy sacrifice." *Sess.* xxii. c. viii. *p.* 194.—Besides this and the other instructions which have been mentioned, the whole of the Church Service is translated into the language of each country, and together with a variety of prayers for all occasions and all states of life, placed in the hands of the people.

Thus is our western church, one in faith and one in language, united in the same bond of communion with all the faithful of modern and of ancient times.

CHRISTIAN DOCTRINE.

The ten Commandments.

I. I am the Lord thy God; thou shalt not have strange Gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honour thy father and mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour,

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods.

The Seven Sacraments.

1. Baptism.	Matt. xxviii. 19.
2. Confirmation.	Acts viii. 17.
3. Eucharist.	Matt. xxvi. 26.
4. Penance.	John xx. 23.
5. Extreme Unction.	James v. 14.
6. Holy Orders.	Luke xxii. John xx. 26.
7. Matrimony.	Matt. xix. 6.

The three Theological Virtues.

1. Faith. 2. Hope. 3. Charity.

The four Cardinal Virtues.

1. Prudence. 3. Fortitude.
2. Justice. 4. Temperance.

The seven Gifts of the Holy Ghost.

1. Wisdom. 5. Knowledge.
2. Understanding. 6. Godliness.
3. Counsel. 7. The fear of
4. Fortitude. the Lord.

The twelve Fruits of the Holy Ghost.

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Continency. 12. Chastity.

The two Precepts of Charity.

1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind.

2. And thy neighbour as thyself.

The Precepts of the Church.

1. To keep certain days holy, with the obligation of resting from servile works.

2. To hear Mass on all Sundays and Holidays of obligation.

3. To keep the days of fasting

and abstinence appointed by the Church.

4. To confess our sins to our Pastor, at least once a year.

5. To receive the blessed sacrament at Easter or thereabouts.

6. Not to solemnize marriage at certain times, or within certain degrees of kindred, nor privately without witnessess.

The corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To visit and ransom captives.
5. To harbour the harbourless.
6. To visit the sick.
7. To bury the dead.

The Spiritual Works of Mercy.

1. To correct the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and the dead.

The eight Beatitudes.

1. BLESSED are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are the meek: for they shall possess the land.

3. Blessed are they that mourn: for they shall be comforted.

4. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

5. Blessed are the merciful: for they shall find mercy.

6. Blessed are the clean of heart: for they shall see God.

7. Blessed are the peace-makers: for they shall be called the sons of God.

8. Blessed are they that suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

OF SIN.

SIN is twofold; original and actual: actual is divided into mortal and venial.

The seven capital Sins, commonly called mortal or deadly Sins.

Pride,	*Virtues,*	Humility,
Covetousness,		Liberality,
Lust,		Chastity,
Wrath,		Meekness,

Gluttony,	*Contrary*	Temperance,
Envy,		Brotherly-love,
Sloth,		Diligence,

The six Sins against the Holy Ghost.

1. Despair of salvation. 2. Presumption in God's mercy. 3. Impugning the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

Things necessary for a penitent Sinner.

Contrition of heart. Entire confession to an approved priest. Satisfaction by works.

Contrition consists in a hearty displeasure at past sins, for the love of God, and a firm resolution not to sin any more.

Four sins crying to Heaven for Vengeance.

1. Wilful Murder.—2. Sodomy.—3. Oppression of the poor.—4. Defrauding labourers of their wages.

Nine Ways of being accessary to another Person's sins.

1. By counsel.—2. By command.—3. By consent.—4. By provocation.—5. By praise or flattery.—6. By concealment. 7. By partaking.—

8. By silence.—9. By defence of the ill done.

The three eminent good Works.

1. Alms-deeds, or works of mercy.—2. Prayer.—3. Fasting.

The three evangilical Counsels.

1. Voluntary poverty.—2. Perpetual chastity.—3. Entire obedience.

The four last Things to be remembered.

1. Death.—2. Judgment—3. Hell.—4. Heaven.

A Profession of Catholic Faith, extracted out of the Council of Trent by P. pius IV.

I, *N. N.* with a firm faith believe and profess all and every one of those things which are contained in that Creed, which the Holy Roman Church maketh use of, viz. I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God; Light of Light; true God of true

God; begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. Was crucified also for us under Pontius Pilate; he suffered, and was buried; and the third day he rose again according to the scriptures: he ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the prophets. And (I believe) one, holy, catholic, and apostolic Church: I confess one baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

I most steadfastly admit and embrace apostolical and ecclesiastical

traditions, and all other observances and constitutions of the same Church.

I also admit the holy scriptures according to that sense which our holy Mother the Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace: and that of these Baptism, Confirmation, and Order, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ, are to be honoured and invocated, and that they

offer prayers to God for us; and that their relics are to be had in veneration.

I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

I also affirm that the power of Indulgences, was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy, catholic, apostolic, Roman Church for the Mother and mistress of all churches: and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, N. N. do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise, most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

The Impediments to Matrimony are of two Kinds.

THOSE which render it null and void in the sight of God and his Church, are,

1. Vows of chastity, such as religious persons take when they consecrate themselves to the service of Almighty God, and those who are entered into Holy Orders.

2, *Consanguinity*; or a contract within the four prohibited degrees of kindred; of which the first is brothers and sisters. 2. Their children, or cousins german. 3. The children of cousins-german. 4. And lastly, the children of those which are of the fourth degree or remove of kindred; likewise where such affinity is contracted by lawful marriage. Also in cases of

adultery and fornication, which create an affinity to the second degree, and in the sacraments of baptism and confirmation, whereby the god-father and god-mother are prohibited marrying with the parents or the child.

3. When married persons commit adultery, and make promises of future marriage at the death of the innocent party, in which case the marriage is not only null and void, but highly censured by the Church as productive of many evils.

The *second* kind is what doth not annul or prevent the sacrament from being true and valid, yet makes it a very great crime to transgress in. 1. Such as where natural promises have been made by either of the parties to any other person. 2. When the simple vow of chastity has been made by either contracting party. 3. When the marriage, is solemnized within the forbidden times; *viz.* from the first Sunday of Advent to Twelfth-day; and from Ash-Wednesday to Low-Sunday, including these mentioned days.

An Instruction for the Morning.

1st. When you awake bless yourself with the sign of the cross, and pray that God would so enlighten you with the light of his holy Spirit, as not to consent to sin.

2dly, When you have put on your clothes, give not to idle words or vain fancies, but lift up your heart to God, in silence, and prepare yourself to pray as hereafter follows.

3dly, After prayers purpose firmly and constantly within yourself not to commit wilfully, that day, any thing whereby God or your neighbour may be offended.

Lastly, Call to mind your affairs with composure of spirit, and resolve to spend the day to come, as if it were the last of your life.

PRAYERS

To be said when we awake in the Morning.

O God the Father, who saidst in the beginning, *Let there be light*, and it was made: enlighten my eyes that I may never sleep in sin, lest at

any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into this world: expel away from me all clouds of ignorance, and give me understanding, that in thee, and through thee, I may see and know the Father; whom to know is to live; and to serve, is to reign for ever.

O God the Holy Ghost, who inflamest the wills of all those in whom thou vouchsafest to dwell with heavenly affection, pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may with a continual desire long for the true and everlasting joys of thy heavenly kingdom.

O Holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify thy holy name,

to whom belongs all benediction and honour, and wisdom, and thanksgiving, now and for ever. *Amen.*

At your Up-rising.

In the name of our Lord Jesus Christ crucified, I arise; bless me, O Lord, govern me, protect me, and confirm me in all good works this day and for ever; and after this short and miserable pilgrimage, bring me to everlasting happiness. *Amen.*

O Most sweet Saviour Jesus Christ, open thou my heart and lips to praise and glorify thy holy name, which is blessed above all names. Purify my soul from all evil and perverse thoughts, that my lips may continually bless thee, my mind meditate on thee, and my life glorify thee. And because, through thy only goodness, I have been created to the praise and glory of the holy name, grant, I beseech thee, that in the sight of thy divine Majesty I may faithfully serve thee here, and eternally rejoice with thee hereafter, who,

with the Father and Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

When you get out of Bed.

O DEAR Jesus, the everlasting repose of thy elect, when will the hour come that my poor soul shall enter into those happy regions of peace and rest prepared for us in thy celestial glory?

Putting on your Clothes.

O SWEET Jesus, that the shame of my sinful soul may not be seen, clothe it with the robe of thy justice, and cover it with the ornaments of all manner of grace and virtue. *Amen.*

When you have put on your Clothes.

O MOST amiable Jesus, the true Spouse of my soul, give me the wedding garment of divine love and perpetual charity. *Amen.*

Washing your Hands, say,

O MY Lord God, who so lovest us as to wash our souls in thy precious blood: purify, I beseech thee, my heart and my hands from every spot of filth and sin. *Amen.*

Washing your Mouth.

O DIVINE Wisdom, the eternal

Word of thy heavenly Father, I humbly beseech thee by thy grace to purge my lips from all wicked and unprofitable words, that my mouth may never open but to thy praise and honour, and to the benefit of others. *Amen.*

Washing your Eyes.

O True and indeficient Light, who enlightenest every one that cometh into the world, enlighten the eyes of my soul, that, in all things, I may perfectly see and perform thy blessed will and pleasure. *Amen.*

The Blessing.

God the Father bless me; Jesus Christ defend and keep me; the virtue of the Holy Ghost enlighten and direct me, now, and for ever. *Amen.*

An Exercise for the Morning.

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In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

The Lord's Prayer.

Our Father, who art in heaven,

hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

HAIL Mary, full of grace, our Lord is with thee: blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus.—Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death. *Amen.*

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven; sitteth at the right hand of God, the Father Almighty: from thence he shall come to judge the living and

the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body, and life everlasting. *Amen.*

For the Confiteor, see Night Prayers.

ALMIGHTY God, who tho' dwelling in the highest heaven, yet vouchsafest to regard the lowest creature upon earth, I humbly adore thy sacred Majesty, and with all the force and powers of my soul exalt and praise thy holy name for the infinite blessings thou hast so freely bestowed on me; for electing me in thy love, and creating me to thy own image; for redeeming me by thy Son and sanctifying me with thy Holy Spirit; for preserving me in all the chances and encounters of this life, and raising up my thoughts to the hope of a better; and particularly for thy gracious protection from the dangers of the past night, and bringing me safely to the beginning of this day. Continue, O Lord, thy mercy to me, and as thou hast awakened my body from sleep, so raise

my soul from sin, that I may walk soberly and chastely this day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace. Strengthen my resolutions to embrace with gladness the opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul; and when through frailty I forget thee, do thou in thy mercy remember me; that as I often fall by the evil inclination of my nature, I may instantly rise again by the assistance of thy grace. Make me diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs; but in all the miscarriages and crosses of this world, absolutely submit to thy divine pleasure, and wholly rely on thy merciful providence. Let thy blessing be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart,

may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

†

The blessing of God Almighty, Father, son, and Holy Ghost, descend upon me, and dwell in my heart for ever. *Amen.*

A devout Recommendation; which may be used every Morning, or any other Time.

I ADORE and glorify, thee O blessed Trinity, God Almighty, Father, Son, and Holy Ghost. I offer myself to thy divine Majesty, humbly beseeching thee, to take from me, and from all thy faithful, whatever displeases thee, and to give us that

which is grateful in thy sight; grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body, (*my wife and children, my father and mother, my brother and sisters*), my kinsfolk and benefactors, my friends and familiars, all my nearest and dearest relations, and all those for whom I am any ways bound to offer up my prayers. To thee I commend the Holy Catholic Church. To thee I commend this kingdom and our gracious Sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all may love thee, and be loved by thee. Reduce those that err, and bring them again into the way of truth; abolish heresies, and convert all to the true faith, who as yet do not know thee. Grant us, O Lord, thy grace, and preserve us in thy peace; may thy holy will be done, and not ours. Comfort all those that lead their lives in sorrow, misery, or temptation, and merciful-

ly relieve every one in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection, beseeching thee, that thou wouldst vouchsafe to grant the living forgiveness of their sins, and to the souls departed everlasting rest. *Amen.*

Another.

INTO the hands of thy unspeakable mercy, O Lord, I commend my soul and body; my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life; the day and hour of my death; my rest and resurrection with the saints and the elect. *Amen.*

A Prayer for Perseverance in Goodness.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may this day perfectly begin, for all I have hitherto done is nothing. *Amen.*

A prayer to your Angel Guardian.

O ANGEL of God, to whose care I am committed by the supreme clemency, illuminate, defend, and govern me in all my thoughts, words, and actions. *Amen.*

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

The Blessing.

THE peace of our Lord Jesus Christ;—the virtue of his sacred passion;—the sign of the holy cross;—the purity and humility of the blessed Virgin Mary;—the protection of the angels; and the intercession of all the saints and elect of God, be with me, and defend me now, and at the hour of my death, sweet Jesus. *Amen.*

When at Morning, Noon, or Evening, the Sign of the Salutation is given, say.

THE angel of the Lord declared to Mary, and she conceived by the Holy Ghost. Hail Mary, &c. Behold

the handmaid of the Lord: be it done unto me according to thy word. Hail Mary, &c. And the Word was made flesh, and dwelt amongst us. Hail Mary, &c.

The Prayer.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son, was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, thro' the same Christ our Lord. *Amen.*

May the souls of the faithful departed, thro' the mercy of God, rest in peace. *Amen.*

At going forth out of your House, say

SHEW me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice may rule over me. Make perfect my walking in thy paths, that my steps may not be moved.

Grace before Meat.

BLESS us, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Christ

our Lord R. Amen.

Grace after Meat.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. R. Amen.

Vouchsafe, O Lord, for thy name's sake, to render to all our benefactors life everlasting. R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

A Prayer for Scholars before Study.

O INCOMPREHENSIBLE Creator, the true fountain of light, and holy author of all knowledge; who out of the treasure of thy wisdom hast with wonderful harmony disposed and ordered all the parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spi-

rit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all my studies to thy honour and the everlasting salvation of my own soul. Thro' Christ our Lord. *Amen.*

The Blessing.

THE blessing of God the Father, the grace of our Lord Jesus Christ, and the comfort of the Holy Ghost, be with us, and dwell in our hearts for ever. *Amen.*

INSTRUCTIONS FOR HEARING MASS.

I. *When you hear the bell, dirict your intention to hear Mass in remembrance of the death and passion of our blessed Saviour, and imagine that you see the Blessed Virgin, St. Mary Magdalen and the other Maries, going to Mount Calvary, to behold Christ crucified; endeavour to stir up in your minds such thoughts as you may suppose these holy persons to have had in this sacred pilgrimage, as you are going to behold the same crucifixion which they saw, mystically performed by the hands of the*

priest.

2. *Think, that were this blessed sacrifice offered only in one place, and consecrated but by one priest in the world, with how great a desire the people would run to that place, and seek that priest, to hear and see him celebrate those heavenly mysteries. Implore then the grace of our Lord, that you may come with the like attention and devotion, as these holy mysteries do not require a less reverence for being celebrated in so many places, and so often repeated.*

3. *Call to mind what you stand most in need of, bewail your offences, and offer up this holy sacrifice for the Universal Church, his Holiness the Pope, and all ecclesiastical persons; for unity among all Christian kings and princes; for the conversion of infidels and heretics; for his majesty, the royal family, and these kingdoms; and finally for both the living and the dead.*

PRAYER BEFORE MASS.

An Oblation of the Mass, *according to the four Ends of our Christian Sacrifice.*

O Most merciful Father, and

gracious God, who hast so loved the world, as not to spare thy only beloved Son, but deliveredst him up to suffer the cruel death of the cross, for the redemption of us poor sinners; and willest, moreover, have the same oblation daily renewed in the mass, that we may apply the fruit of his sacred passion for the benefit of our souls; grant, we humbly beseech thee, that we may assist with all due respect, attention, and devotion, at these adorable mysteries of thy infinite wisdom and singular goodness, to the fruit and virtue of the bloody end we may be made partakers of the fruit and virtue of the bloody sacrifice of the cross, by this unbloody oblation at the altar. And as this our Christian sacrifice contains all the virtue and perfection of those of the old law, so we offer it up to thee in manner of the four-fold oblation of the ancient sacrifices. *First*, then, we offer it up, O Lord, in humble and sincere profession of the supreme power and dominion thou hast over us and all creatures, to which we willingly submit; and earnestly beg that we and all others may have the

grace constantly to do the same. *Secondly*, we offer it up in satisfaction and atonement for all the sins and crimes we have ever committed; or howsoever thy infinite majesty has any ways been displeased or offended. *Thirdly*, we offer up this holy mass as a thanksgiving and grateful acknowledgment of all favours and blessings bestowed upon us in general or particular. *Lastly*, we offer up our present sacrifice, that we may mercifully obtain of thy divine goodness what thou knowest we stand most in need of, either for soul or body, temporal or spiritual, [*Here may be added, in particular, what each one most wants, for himself or others living or dead.*] With these dispositions and intentions, we approach, O God, this day to thy altar relying on thy power and mercy to grant our petitions, and to supply us with grace for the performing of our duty, thro' the divine merits of the sacred death and passion of thy only Son, our Lord and Saviour Jesus Christ, &c.

DEVOUT METHOD OF HEARING MASS.

Making the Sign of the Cross with the Priest, say, ✝

IN the name of the Father, and of the Son, and of the Holy Ghost.

I will draw near to thy altar, O my God, and there gain new strength and vigour to my soul: separate me by thy grace from those unbelievers who have no trust in thee.

That grace which comforts me when the remembrance of my sins afflicts and casts me down.

That grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins upon a sincere repentance.

The Priest bowing down, says the Confiteor before he goes up to the altar: *say it with him as follows*;

I CONFESS to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have very much sinned in thought, word, and

deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Virgin Mary, blessed Michael the archangel the blessed John Baptist, the holy apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

As the Ps, Judica me, *the* Gloria in excelsis *and* Creed *are omitted in* Masses for the Dead, &c. *you also may pass them over.*

After the Confiteor, *say,*

O My God, who hast commanded us to pray for one another, and in thy holy Church has given, even to sinners the power absolving from sin, receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

When the Priest goes first to the Book, and says the part of the Mass called the Introit, *say,*

Grant, O Lord, we may be truly

prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie eleison, *say,*

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me,

At the Gloria in excelsis, *say,*

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son; Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art our Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God

the Father. *Amen.*

When the Priest turns to the People, says, Dominus vobiscum. *say,*

Be thou always with us, O my God, and let thy grace never depart from us.

Whilst he reads the Collects, *say,*

Almighty and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people: accept them to the honour of thy name and good of our souls; and grant us all those blessings which may any ways contribute to our salvation. Thro' our Lord Jesus Christ. *Amen.*

At the Epistle, *say,*

Be thou, O Lord, eternally praised and blessed for having communicated to the holy prophets and apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because t is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions

what is profitable, and grace to practise the same all our lives.

When he reads the Gradual, *say*,

How wonderful, O Lord, is thy name throughout the whole earth! I will bless our Lord at all times: his praise shall be ever in my mouth. Be thou my God and my protector: in thee alone will I put my trust, let me not be confounded for ever.

At the Gospel, *when the People rise, say*,

MAYEST thou be ever adored and praised, O Lord, who not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear him: grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself, nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal

life: to whom shall we go, but to thee, eternal fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Credo, *or* Nicene Creed, *say,* I BELIEVE, O Lord, all thou hast taught me by thy holy Church: in this faith, by the assistance of thy grace, I desire to live and die: by thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to me. Their meraculous success is a sufficient proof. Where shall I go, my Lord? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I believe, O Lord, help my unbelief.

When at the Offertory *he* uncovers the Chalice, *say,*

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present,

and for all faithful christians, living and dead, that it may avail me and them to everlasting life. *Amen.*

At the Offering of the Chalice, *say,*

WE offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and a contrite heart: and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he washes his Fingers at the Corner of the Altar, *say,*

THOU Lord, who once vouchsafedest to wash thy disciples' feet before their invitation to thy holy table wash us also, we beseech thee, O Lord, and wash us again: not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on, and pray.

RECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection, and

ascension of our Lord Jesus Christ; and in honour of the ever blessed Virgin Mary; of blessed John Baptist; of the holy apostles Peter and Paul; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same Christ our Lord *Amen.*

At the Orate Fratres, *say,*

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole Church.

Or, whilst he reads the secret Prayers proper for the Day, *in a low Voice, say,*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life everlasting happiness. *Amen.*

When the Priest says in a low

voice, Per omnia secula seculorum, *say*.

It is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphim, with common jubilee glorify it; together with whom we beseech thee that we may be admitted to join our voices, saying in a humble manner;

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory.

Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosana in the highest.

What follows is called the Canon of the Mass: *say then.*

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers and favour our de-

sires; protect, unite, and govern thy whole Church throughout the world, pour forth thy blessing on his present Holiness, that Prelate who has a particular charge over us, our King, and all true professors of the Catholic Faith.

Whilst he makes his Memento, *or* Commemoration of the Living, make yours also, *praying in particular* for yourself and Friends &c.

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory: in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, [*if alive*] relations, friends, and benefactors; grant them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for*; *as*, for obtaining this virtue, overcoming that

vice; for blessings, such as health, &c.] Likewise for all that are in misery; for those I have any ways injured in word or deed: for all my enemies: for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son our Lord.

Proceed and say,

GIVE ear, we beseech thee, to the prayers of thy servant who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Elevation, *or* lifting up of the Sacred Host, in Memory of Christ being lifted up on the Cross, *say,*

Most adorable body, I adore thee with all the powers of my soul. Lord, who has given thyself entire to us, grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my protecter; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. *Amen.*

At the Elevation of the Chalice, *say,*

Most adorable blood, that washes away all our sins, I adore thee; happy we, if we can return our life and blood for thine.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and we in thee. *Amen.*

After the Elevation, *say.*

It is now, O Lord with grateful hearts we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken: here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality

contain the substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us; of which all the other sacrifices are but so many types and figures.

Whilst he makes the Memento, *in silence*, for the dead, make yours also, *thus*,

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents, [*if dead*] relations, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace thro' the same Christ our Lord. *Amen.*

When he strikes his breast, and says aloud,

Nobis quoque peccatoribus, *say,*

VOUCHSAFE to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater noster, *say with him,*

OUR Father, who art in heaven, hallowed be thy name; thy kindom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil *Amen.*

Deliver us from those evils, which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our pra-

yers, and these more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At the breaking and putting a Particle of the Host into the Chalice, say,

THY body was broken, and thy blood shed for us: grant that the commemoration of this holy mystery may obtain us peace; and that those who receive it may find everlasting rest.

At the Agnus Dei, *say with the Priest*

LAMB of God, who takest away the sins of the world, have mercy upon us

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the Prayer before Communion, *say,*

IN saying to thy Apostles, my peace I leave you, my peace I give you: thou hast promised, O Lord, to all thy Church, that peace which the world cannot give; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace: let nothing ever seprate us from thee, to whom w

heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the Domine non sum dignus, *striking your Breast thrice, which Humility and Contrition, say,*

Lord, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows:

Most loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. But conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me: and therefore I desire to receive thee now spiritually: come therefore, O Lord, to me in spirit, and heal my

sinful soul. Feed me that am hungry, comfort me that am weak, enliven and sanctify me with thy sacred body and blood: deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour! who with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. *Amen.*

During the Ablution *and* Wiping *of the* Chalice, *say,*

Give us, O Lord, a part in the fruits of thy death and passion: the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee! I long with thy apostle to be dissolved, and be with thee. My heart, and my whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could always enjoy the presence of thy

adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both Priest and Victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

Whilst he reads the Communion, *say,*

LET it be now, O Lord, the effect of the mercy, that we who have been present at this holy mystery, may find the benefit of it in our souls.

At the Post-Communion, *say,*

WE give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice in thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Proceed as follows:

MOST gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord

Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. *Amen.*

When he turns to the People and gives them his Blessing, *make you also the Sign of the Cross, and say,*

THE blessing of God Almighty, † Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. *Amen.*

Whilst he concludes with the last Gospel, *say,*

O ETERNEL Word, speak to my soul, which adores thee in a profound silence: thou art the great Creator of all things: abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

O Light Eternal! enlighten me as to this present life and in the life, to come.

Reign in me as in thine own inheritance: for thou, O Lord, hast made me: thou hast redeemed me! May I be ever thine.

I have sinned too much against heaven, and before thee, and am not worthy to be called thy Son.

Thou God Incarnate, have pity on

my frail and mortal flesh, and grant it may one day see what it here adores below. *Amen*

PRAYERS AFTER MASS.

I RENDER thee all possible praise and thanks, O Sovereign Creator, for the favour I have received of thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant, that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever

they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord? who shall publish his praises?

The following Hymn *is sung* before High Mass *on* Whitsunday, *and on other solemn Occasions.*

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et Spiritalis Unctio.
Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.
Accende lumen sensibus,
Infunde amorem cordibus:
Infirma nostri corporis,
Virtute firmans perpeti.
Hostem repellas longius,

Pacemque dones protinus;
Ductore sic te prævio,
Vitemus omne noxium.
Per te sciamus da Patrem,
Noscamus atque Filium:
Teque utriusque spiritum.
Credamus omni tempore.
Deo Patri, sit gloria,
Et Filio qui a mortuis,
Surrexit; ac Paraclito,
In sæculorum sæcula. *Amen.*

At sprinkling the Holy Water, before Mass on Sunday, is sung the following Anthem.

ASPERGES me, Domine, Hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

SPRINCLE me, O Lord, with Hyssop, and I shall be cleansed: wash me, and I shall become whiter than snow.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Gloria Patri, etc.

V. Glory be to, etc.

Ant. Asperges me. *Ant.* Sprinkle me.

The Priest, being returned to the Foot of the Altar, says,

V. Osteude nobis, Domine, misericordiam tuam.

V. Shew us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. May the Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The Prayer, Exaudi.

HEAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place: thro' Christ our Lord. *Amen.*

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, *the following is sung, and*

to the V. (Ostende nobis), *and its* R. Et salutare, *are added* Alleluias

Anthem.

VIDI aquam egredientem de templo a latere dextro, alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, Alleluia.

I SAW water flowing from the right side of the temple, alleluia: and all to whom that water came, were saved, and they shall say, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria.

Ps. Praise the Lord, because he is good: because his mercy endureth for ever. Glory, etc.

Preparatory Prayer before Mass.

PROSTRATE in spirit at the foot of thy holy Altar, I adore thee, Almighty God! and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son, Jesus Christ. O! grant I may assist thereat with the attention, respects and awe due to much august mysteries, and that by the merits of

the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and the Holy Ghost, one God, world without end. *Amen.*

MISSA SS. TRINITATIS.

Sacerdos ingressus ad Altare, dicit,

IN Nomine Patris, ✝ et Filii, et Spiritus Sancti. *Amen.*

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

Psàlmus xlii.

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula tua.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem

meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, ? et quare conturbas me ?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

MASS OF THE B. TRINITY.

The Priest at the foot of the Altar, says, In the Name of the Father, ✝ and of the Son, and of the Holy Ghost. *Amen.*

Ant. I will go unto the altar of God. R. To God, who rejoiceth my youth.

Psalm xlii.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

R. Since thou, O God, art my strength, why hast thou rejected me? and why do I go sorrowful whilst the enemy afflicteth me.

P. Send forth thy light and thy truth: they have conducted me and,

brought me unto the holy Mount, and into thy Tabernacle.

R. And I will go unto the altar of God: to God who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disturb me?

R. Hope in God, for him will I still praise: he is my God, and the Saviour I look for.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula seculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit celum et terram.

P. Confiteor Deo omnipotenti, &c.s

R. Misereatur tui omnipoteo. Deus et dimissis peccatis tuis, perducat te ad vitam eternam.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato

Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa mea maxima culpa, Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare prome ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam Eternam. R. *Amen.*

P. Glory be to the Father, and to, &c.

R. As it was in the begining, is now, and ever shall be, world without end. *Amen,*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. May our help be in the name of the Lord,

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. May Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.

P. *Amen.*

R. I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore I beseech blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting. R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. *Amen.*

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Sacerdos ascendens ad Altare, dicit.

Aufer a nobis, quæsumus Domine, iniquitates nostras, ut ad Sancta Sanctorum puris mereamur mentibus introire: per Christum Dominum nostrum. *Amen*

Deinde inclinatus super Altare, dicit.

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

In Missa solemni, Celebrans benedicit incensum, dicens: Ab illo benedicaris, in cujus honore cremaberis. Amen. *Deinde incensat Altare; et signans se signo crucis, incipit* Introitum.

May the Almighty and most merciful Lord, grant us pardon, absolution, and remission of our sins. R. *Amen.*

P. Thou, O God, being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

P. Shew us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O. Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest, going up to the Altar, says,

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: thro' Christ our Lord. *Amen.*

Then bowing down over the Altar, he says,

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

Here, at solemn Masses, *the* Priest *blesses the Incense, saying:* May

est thou be blessed by him, in whose honour thou shalt be burnt. *He then fumes the Altar, and making the sign of the Cross, begins the* INTROIT.

BENEDICTA sit Sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universaterra!

V. Gloria Patri, &c.

Deinde alternatim cantatur vel dicitur,

P. Kyrie eleison. R. Kyrie eleison. P. Kyrie eleison.

R. Christe eleison. P. Christe eleison. R. Christe eleison.

P. Kyrie eleison. R, Kyrie eleison. P. Kyrie eleison.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamuste; benedicimuste; adoramus te: glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis Deus Pater omnipotens, Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui

tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu.

BLESSED be the Holy Trinity, and undivided Unity: we will praise it because it hath shewn his mercy unto us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth!

V. Glory, &c.

After which is alternately sung or said,

P. Lord have mercy upon us. R. Lord have mercy upon us. P. Lord have mercy upon us.

R. Christ have mercy upon us. P. Christ have mercy upon us. R. Christ have mercy upon us.

P. Lord have mercy upon us. R. Lord have mercy upon us. P. Lord have mercy upon us.

GLORY be to God on high, and on earth, peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the

Father Almighty,O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God,Son of the Father, who takest away the sins of the world,have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy.Thou only art the Lord, Thouonly, O Jesus Christ. Christe, cum Sancto Spiritu, ingloria Dei Patris. *Amen.*

Versus ad Populum, Sacerdos dicit,

P. Dominus vobiscum.

R. Et cum spiritu tuo.

ORATIO.-Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate, abomnibus semper muniamur adversis. Per Dominum.

℣ II. ORATIO.—A cunctis nos, quæsumus Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper Virgine Dei genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato *N*, et omnibus sanctis salutem nobis tribue benignus, et

pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

℣ *Hæc Oratio, cum congruente Secreta et Postcommunione, dicitur in Missis tam de Tempore, quam de Sanctis, a Festo Purificationis B. V. M. usque ad Dominicam Passionis, e a Festo SS.*

together with the Holy Ghost, art most high in the glory of God the Father. Amen.

Turning towards the people, the Priest says.

P. The Lord be with you.

R. And with thy spirit.

COLLECT.—O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity we beseech thee, that by the strength of this faith, we may be defended from all adversity. Thro'.

℣ 11. COLLECT.—Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and

blessed Mary, the ever Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N, and of all the saints, grant us in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.

This Collect, with its corresponding Secretand Postcommunion, is said in the Masses both of the Season and of theSaints, (Doubles and within Octaves excepted) from Candlemas Day to Passion Sunday, and from Trinity Trinitatis, usque ad Adventum,nisisit Duplex vel infra Octavam.

EPIST. Rom. xi. 33.—O altitudo divitiarum sapientiæ et scientiæ Dei: quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus! Quis enim cognovit sensum Domini? aut quis consiliarius ejus fuit? aut quisprior dedit illi, et retribuetur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia; ipsi honor et gloria in sæcula. *Amen.*

℟. Deo gratias.

GRADUALE *Dan.* iii.—Benedictus es Domine, qui intueris abyssos et

sedes super Cherubim. V. Benedictus es Domine, in firmamento cœli et laudabilis in sæcula. *Alleluia, Alleluia* V. Benedictus es Domine Deus patrum nostrorum, et laudabilis in sæcula. *Alleluia.*

Deinde incliusv super Altare, Sacerdos dicit,

MUNDA cor meum, ac labi amea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. *Amen.* Dominus sit in corde meo, et in labiis

Sunday to the first Sunday of Advent, exclusively.

EPIST. *Rom.* xi. 33.—O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable are his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompence shall be made him? For of him, and thro' him, and in him, are all things. To him be honour and glory. *Amen.*

67997

R. Thanks be to God

GRADUAL. *Dan.* iii.—Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim. V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Alleluia, Alleluia.* V. Blessed art thou, O Lord, the God of our Fathers, and worthy of praise for ever, *Alleluia.*

Then bowing down over the Altar, the Priest says.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel. Thro' Christ our Lord. *Amen.*

May the Lord be in my heart, and on meis: ut digne et competenter annuntiem Evangelium suum: in nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sequentia (vel initium) sancti Evangelii secundum, &c.

R. Gloria tibi, Domine,

EVANG. *Matt.* xxviii. 18, 20.— In illo tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in cœlo et in terra. Euntes ergo docete omnes gentes: *baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti*: docentes eos servare omnia quæcumque mandavi vobis: et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

R. Laus tibi Christe.

Sacerdos osculatur Evangelium, dicens:

Per evangelica dicta deleantur nostra delicta.

CREDO in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; conmy lips, that I may worthily, and in a becoming manner announce his holy Gospel: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or the beginning) of the holy Gospel according to, &c.

R. Glory be to thee, O Lord.

GOSPEL. *Matt* xxviii, 18, 20.—At that time Jesus said to his disciples: All power is given to me in heaven and on earth. Going therefore, teach ye all nations: *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the end of the world.

R. Praise be to thee, O Christ.

Here the Priest kisses the Gospel, saying:

May our sins be blotted out by the words of the Gospel.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made;

consubstantial to substantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. (*Hic genuflectitur.*) Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

OFFERTORIUM. *Tob.* xii.—Be-

nedictus sit Deus Pater, unigenitusque Dei Filius, Sanctus qouque Spiritus: quia fecit nobiscum misericordiam suam. the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and became incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. (*Here the people kneel down.*) He was crucified also for us, suffered under Pontius Pilato, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father, and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the re-

surrection of the dead, and the life of the world to come. *Amen.*

P. The Lord be with you.

R. And with thy spirit.

Let us pray.

OFFERTORY. *Tob.* xii.—Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shewn his mercy to us.

OBLATIO HOSTIÆ.

Suscipe, Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

Deinde Sacerdos infundit Vinum et Aquam in Calicem, et dicit

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti, da nobis per hujus Aquæ et Vini mysterium, e u divinitatis esse consortes, qui o hum-

nitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus; per omnia sæcula sæculorum. *Amen.*

OBLATIO CALICIS.

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. *Amen.*

Inclinatus super Altare, sacerdos dicit,

In spiritu humilitatis, et in animo con-

OBLATION *of the* HOST.

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. *Amen.*

The Priest then puts the Wine and

Water into the Chalice, and says,

O God, who in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with thee, in the unity of, &c.

OBLATION *of the* CHALICE.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. *Amen.*

The Priest bows before the Altar, saying.

Accept us, O Lord, in the spirit of trito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Deinde benedicit Panem et Vinum, dicens,

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præpara-

tum.

In Missa solemni, benedicit Incensum, dicens,

Per intercessionem beati Michaelis archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. *Amen.*

Dum incensat Panem et Vinum, dicit,

Incensum istud a te benedictum ascendat ad te Domine, et descendat super nos misericordia tua.

Dum incensat Altare dicit, Ps. cxl.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam orimeo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

humility, and contrition of heart, and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

He then blesses the Bread and Wine, saying,

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying,

May the Lord, by the intercession of blessed Michael the archangel standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Thro'. *Amen.*

At incensing the Bread and Wine, he says,

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

At incensing the Altar, he says, Ps. cxl.

Let my prayer, O Lord, ascend like incense in thy sight: and the lifting up of my hands be as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

Reddit Thuribulum Diacono, dicens

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis *Amen.*

Sacerdos, lavans manus, dicit,

Lavabo inter innocentes manus: meas et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua:

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia me. ingressus sum: redime me, etmiserere mei.

Pes meus, stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri, et Filio, &c

Inclinatus in medio Altaris, dicit,

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ

Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum

He Gives the Censer to the Deacon, saying,

May the Lord enkindle within us the fire of his love, and the flame of everlasting charity. *Amen.*

The Priest washing his hands, says.

I will wash my hands among the innocent: and will encompass thy altar, O Lord.

That I may hear the voice of praise, and publish all thy marvellous works.

Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory.

Destroy not my soul with the impious; and my life with men of bloody minds.

In whose hands are iniquities: their right hand is filled with bribes.

But I have walked in my innocence redeem me, and have mercy on me.

My feet have stood in the right path: in the assembly I will bless thee, O Lord.

Glory be to the Father, &c.

Bowing before the middle of the Altar, he says.

Receive, O holy Trinity, this oblation which we make to thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ and in honour of the blessed Mary ever a virgin, of blessed John Baptist, the holy

apostolorum Petri, et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

Deinde versus ad Populum, dicit,

Orate Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

SECRETA.—Sanctifica, quæsumus Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam: et per eam nosmetipsos tibi perfice munus æternum. Per Dominum.

℣ II. SECRETA.—Exaudi nos Deus salutaris noster: ut per hujus sacramenti virtutem a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro. Per Dominum.

apostles Peter and Paul, and of all the Saints; that it may available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' Christ our Lord. *Amen.*

Then turning himself towards the People, he says.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of his holy Church.

SECRET.—Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation; and by it make us ourselves an eternal offering to thee. Thro'.

* II. SECRET.—Graciously hear us, O God our Saviour: that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body: grant us grace in this life, and glory in the next. Through.

P. Per omnia sæcula sæculorum. R. *Amen.*

Præfatio.

P. Dominus vobiscum. R. Et cum spiritu tuo. P. Sursum corda. R. Habemus ad Dominum. P. Gratias agamus Domino Deo nostro. R. Dignum et justum est.

Sequens Præfatio dicitur in omibus Feriis, et in Festis quæpropriam non habent, et in omnibus Missis Defunctorum.

N. B. *Hoc signum* * *refert ad partem subsequentem propriarum Præfationum.*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte Pater omnipotens, æterne Deus. Per Christum Dominum nostrum: per quem majestatem tuam laudant angeli, adorantdominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessuo e dicentes:

P. World without end.
R. *Amen.*

The Preface.

P. The Lord be with you. R. And with thy spirit. P. Lift up your hearts.
R. We have lifted them up to the Lord.
P. Let us give thanks to our God. R. It is meet and just.
The following Prefaee is said On all Ferias, *and on those Festivals which have none* proper, *and in all* Masses *for the* Dead.

N. B. *This mark* * *refers to the subsequent part of the* proper Prefaces.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. * Thro' Christ our Lord: by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

℣. Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. *Hosanna in excelsis.* Benedictus qui venit in nomine Domini. *Hosanna in excelsis.*

In Festo SS. Trinitatis, et in omnibus Dominicis per annum quæ propriam Præfationem non habent.

℣. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in unius Trinitate substantiæ.—Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

A Nativitate Domini usque ad Epiphaniam; in Festo Corporis Christi; et in Transfiguratione Domini.

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. *Hosanna in the highest.* Blessed is he that comes in the name of the Lord, *Hosanna in the highest.*

On TRINITY-SUNDAY, *and on every other* Sunday *in the Year that has no proper* Preface.

* Who, together with thy only begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of Person, but in a Trinity of substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas-Day *till the* Epiphany; *on* Corpus Christi; *and on* our Lord's Transfiguration,

N. B. *Præfationes sic denotatæ ✠ finiuntur ut sequens.*

* Quia per incarnati Verbi mysterium, nova mentis nos oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

In Epiphaniâ, et per Octavam

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce repravit. † Et ideo, &c.

In Quadragesima, usque ad Dominicam Passionis.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia, Per Christum, &c.

In Dominicis Passioni et in Palmis. in Cœna Domini, et in Festo Sanctæ Crucis.

N. B. Prefaces *thus marked* † *are concluded in the same manner as this.*

* Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls: that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and withall the heavenly host, we sing an everlasting hymn to thy glory, saying, Holy, &c.

On the Empiphany *and during tis* Octave.

Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And thereforee &c.

In Lent *till* Passion-Sunday.

* Who by this bodily fast extinguishest our vices, elevatest our understandings, bestowest on us virtue and its reward. Thro', &c.

On PASSION *and* PALM SUNDAYS, Maundy-Thursday, *and* Feast *of the* Holy Cross.

* Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum, &c.

A Sabbato Sancto usque ad Ascensionem

VERE dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, [sed in hac potissimum nocte vel die, vel] in hoc gloriosius prædicare. cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo repa ravit. † Et ideo, &c.

A Die Ascensionis usque ad Vigiliam Pentecostis.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ participes faceret esse participes. † Et ideo, &c.

* Who has appointed that the salvation of mankind should be wrought on the wood of the cross: that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. Thro', &c.

From HOLY SATURDAY *till the* Ascension.

IT is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night or day, or at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored us to life. † And therefore, &c.

From ASCENSION-DAY *till* Whitsun-Eve.

* Thro' Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature. † And therefore, &c.

A Vigilia Pentecostis usque ad Festum SS. *Trinitatis; et in Missis votivis de Spiritu Sancto.*

℣. Per Christum Dominum nostrum. ℟. Qui ascendens super omnes cœlos sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: edet supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

In Festis B. V. Mariæ, Festo Purificationis excepto, in quo dicitur de Nativitate Domini.

℣. Et te in N. Beatæ Mariæ semper Virginis collaudare, benedicere et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. ℟. Per quem, &c.

In Festis Apostolorum.

VERE dignum A justum est, æquum et salutare, te Domine sup-

From WHITSUN-EVE *till* Trinity-Sunday; *and in* Votive Masses *of the* Holy Ghost.

℣. Thro' Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, didst send down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy; the heavenly virtues also, and all the angelic powers sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

On FESTIVALS *of the* B. V. Mary, *except the Purification, on which is said the* Preface of Christmas.

That we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. ℣. By whom, &c.

On the FESTIVALS *of the* APOSTLES

IT is truly meet and just, right and available to salvation, humbly

pliciter exorare, ut gregem tuum Pastor æterne non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. ✝ Et ideo, &c.

CANON MISSÆ.

Te igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerrimus pro Ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus Orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

COMMEMORATIO PRO VIVIS.

Memento, Domine, famulorum famularumque tuarum, N. et N.

to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. ✝ And therefore, &c.

THE CANON OF THE MASS.

We humbly pray and beseech thee, therefore, most merciful Father thro' Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these Gifts, these Presents, these holy unspotted Sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to preserve, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, and N. our King, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Be mindful, O Lord, of thy servants, men and women, N. and N.

Orat secreto pro quibus orare intendit.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

COMMUNICANTES, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ Jacobi, Joannis, Thomæ, Jacobi Phillippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tourum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

He prays silently for those he intends to pray for.

And of all here present, whose faith and devotion is known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the help and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

COMMUNICATING with, and honouring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers, grant that we may be always defended by the help of thy protection. Thro' the same Christ our Lord. *Amen.*

Tenens Manus expansas super Oblata, dicit,

HANC IGITUR oblationem servitutis nostræ, sed et cunctæ familiæ tuæ quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM!

Spreading his Hands over the Oblation, he says,,

WE THEREFORE beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine Elect. Thro' Christ our Lord. *Amen.*

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up to towards heaven, giving thanks to thee, Almighty God, his Father: he blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY.

Prolatis verbis Consecrationis, Sacerdos Hostiam consecratam genuflexus adorat et elevat.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens: ACCIPITE ET BIBITE EX EO OMNES, HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis in mei memoriam facietis.

Genuflexus adorate elevatque Calicem

Unde et memores, Domine nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, detuis donis ac datis, Hostiam puram Hostiam sanctam, Hostiam immaculatam panem sanctum vitæ æternæ, et calicem salutis perpetuæ

After pronouncing the Words *of Consecration, the Priest kneeling* adores *and elevates the sacred Host.*

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands giving thee also thanks, he blessed and gave it to his disciples, saying, TAKE AND DRINK YE ALL OF THIS: FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT THE MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as you do these things, ye shall do them in remembrance of me. *Kneeling, he adores and elevates the Chalice.*

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto they most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostræ Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacro-sanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia replamur. Per eundem Christum Dominum nostrum. *Amen.*

COMMEMORATIO PRO DEFUNCTIS.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei et dormiunt in somno pacis.

Orat pro iis Defunctis, pro quibus orare intenit.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High-priest Melchisedech offered to thee, a holy Sacrifice and unspotted Victim.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

Be mindful, O Lord, of thy servants N. and N. who are gone before us, with the sign of Faith, and rest in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur: per eundem Christum. &c. *Amen*

Pectus percutiens, dicit,

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, et omnibus sanctis tuis intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

To these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace: thro' the same Christ our Lord. *Amen.*

Here striking his Breast, he says,

And to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinе, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily' Anastasia, and with all thy saints: into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Thro' Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

P. Per omnia sæcula sæculorum.
℟. *Amen.*

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis; sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. P. *Amen.*

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus.

P. For ever and ever.
R. *Amen.*

Let us Pray.

BEING instructed by thy saving precepts, and following thy divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. R. But deliver us from evil. P. *Amen.*

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come:-and by the intercession of the blessed and ever glorious Virgin Mary Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days: that thro' the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Thro' the same Jesus Christ, thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth, God.

P. Per omnia sæcula sæculorum.

R. *Amen.*

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

Particulam Hostiæ immittit in Calicem, i cens.

Haec commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. *Amen.*

Deinde inclinatus, et Pectus percutiens, dicit,

Agnus Dei, qui tollis peccata ✻ mundi, miserere nobis.

Agnus Dei qui tollis peccata mundi miserere nobis.

Agnus Dei, qui tollis peccata ✻ mundi, dona nobis pacem.

In Missis pro Defunctis, bis dicit,

✻ Dona eis requiem ; *et postremo,* ✻Dona eis requiem sempiternam.

P. World without end.
R. *Amen.*
P. May the peace of the Lord be always with you.
R. And with thy spirit.

He puts a Particle of the Host into the Chalice, saying

May this mixture, and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. *Amen.*

Then bowing down, and striking his Breast, he says;

Lamb of God, who takest away the sins of the world, * have mercy, upon us.
Lamb of God, who takest away the sins of the world, * have mercy upon us.
Lamb of God, who takest away the sins of the world, * give us peace.

In Masses for the Dead *he says twice*

* Give them rest; *and lastly,*
* Give them eternal rest.

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum *Amen.*

In Missis pro Defunctis omittitur præcedens Oratio.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis

Lord Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy Church; and grant her that peace and unity which is agreeable to thy will: who livest and reignest for ever and ever, *Amen.*

The preceding Prayer is omitted in Masses for the Dead.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, thro' the cooperation of the Holy Ghost, given life to the world: deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who livest and reignest with God the Father in the unity of &c. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, tho' unworthy, presume to receive, turn to my judgment and condemnation; but thro' thy mercy, may it be a safeguard and remedy, both of soul and body. Who with God

et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omni sæcula sæculorum. *Amen.*

Accipiens Hostiam in Manibus, dicit,

Panem cœlestem accipiam, et nomen Domini invocabo.

Percutiens Pectus devote et humiliter ter dicit,

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Sumens reverenter ambas Partes Hostiæ, dicit,

Corpus Domini nostri Jesu Christ custodiat animam meam in vitam æternam. *Amen.*

Accipiens Calicem, dicit,

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Sumens Sanguinem Salvatoris, dicit

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

Sumens primam Ablutionem, dicit.

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali, fiat nobis remedium sempiternum.

the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

Taking the Host in his Hands, he says;

I will take the bread of heaven; and call upon the name of the Lord.

Striking his Breast in humility and devotion, he says thrice,

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both Parts of the Host, he says,

May the body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

Taking the Chalice, he says,

What return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

Receiving the Blood of our Saviour, he says,

The blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Taking the first Ablution, he says,

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind: that of a temporal gift it may become to us an eternal remedy.

Sumens secundam Ablutionem, dicit.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pure et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. *Amen.*

COMMUNIO.—Benedicamus Domum cæli, et coram omnibus viventibus confitebimur ei: quia fecit nobiscum misericordiam suam.

Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

POSTCOM.—Proficiat nobis ad salutem corporis et animæ, Domine Deus noster, hujus sacramenti susceptio; et sempiternæ sanctæ Trinitatis, ejusdemque individuæ Unitatis, confessio. Per Dominum.

℣. II. POSTCOM.—Mundet et muniat nos, quæsumus Domine, divini sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddatet perversitatibus expiatos, et adversitatibus expeditos.

Taking the second Ablution, he says,

May thy body, O Lord, which I have received, and thy blood which I have drank, cleave to my bowels: and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, &c. *Amen.*

COMMUNION.—We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shewn us his mercy.

The Lord be with you.

R. And with thy spirit.

Let us pray.

POSTCOM.—May the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting holy Trinity, and of the undivided Unity thereof. Thro.

* II. POSTCOM.—May the oblation of this devine sacrament, we beseech thee, O Lord, both cleanse and defend us: and by the intercession of blessed Mary the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

Post Postcommunionem additur Oratio sequens.

Et famulos tuos, quæsumus Domine, N. Papam nostrum, N. Antistitem nostrum, Georgium Regem nostrum, cum prole regia, populoque et exercitu sibi commisso, ab omni adversitate custodi: pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam. Per, &c.

Dominus vobiscum.

R. Et cum spiritu tuo.

Ite missa est, (vel) Benedicamus Domino.

R. Deo gratias.

In Missis pro Defunctis.

P. Requiescant in pace.

R. *Amen.*

Inclinatus ante Altare, Sacerdos dicit.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum. *Amen.*

After the Postcommunion is added the following Prayer.

DEFEND also, O Lord, from all adversity thy servant N. our Pope, N. our Bishop. George our King, and the royal issue, together with the people and army committed to his care: grant peace in our days, and banish all wickedness from thy Church. Thro.'

The Lord be with you.

R. And with thy spirit.

Go, you are dismissed, (or) Let us bless the Lord.

R. Thanks be to God,

In Masses for the Dead.

P. May they rest in peace.

R. *Amen.*

Bowing down before the Altar, the Priest says,

Let the performance of my homage be pleasing to thee, O holy Trinity: and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and thro, thy mercy be a propitiation for me, and all those for whom it has been offered. Thro' Christ our Lord. *Amen.*

Versus ad Populum, benedicit eum dicens,

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. *Amen.*

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

Turning himself towards the People, he gives them his Blessing, saying,

May Almighty God, the Father, Son, and Holy Ghost, bless you *Amen.*

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe thro, him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt: Et VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: And the WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

After solemn Mass the following Versicles and Responses are sung for the King.

V. Domine salvum fac Regem nostrum Georgium R. Et exaudi nos in die qua invocaverimus te.

V. Gloria Patri, et Filio, et Spiritui Sancto. R. Sicut erat in principio &c.

The Prayer. (Quæsumus.)

We beseech thee, O Almighty God, that thy servant, George our King, who, thro' thy mercy, hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid every enormity of sin, vanquish his enemies, and being rendered acceptable in thy sight, may, together with the royal issue, come at length to thee, who art the way, the truth, and the life. Thro'.

At the Benediction of the B. SACRAMENT.

TANTUM ergo Sacramentum,	To this mysterious table now,
Veneremur cernui:	Our knees, our hearts, and sense we bow:
Et antiquum do-	Let ancient rites to

cumentum.
sign their place.

Novo cedat ritui: To nobler elements of grace:

Præstet fides supplementum,
And faith for all defects supply,

Sensuum defectui Whilst sense is lost in mystery.

Genitori genitoque, To God the Father, born of none,

Laus et jubilatio: To Christ his co-eternal Son.

Salus, honor, virtus quoque,
And Holy Ghost, whose equal rays

Sit et benedictio; From both proceed, be equal praise:

Procedenti ab utroque, One honour, jubilee, and fame,

Compar sit laudatio. For ever bless his glorious name.

Amen. *Amen.*

V. Panem de cœlo præstitisti eis. *Alleluia.*
V. Thou hast given them bread from heaven. *Allel.*

R. Omne delec-
R. Replenished

tamentum in se habentem. *Alleluia.*

Oremus.

DEUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas.

with all delight. *Alleluia.*

Let us Pray.

O GOD, who, in this wonderful sacrament hast left us a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as always to find in our souls the fruits of thy redemption. Who livest.

At the Benediction is sometimes sung the following Hymn.

O SALUTARIS hostia,
Qui cæli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.
Uno trinoque Domino
Sit sempiterna gloria;
Qui vitam sine termino,
Nobis donet in patria.

Or this Prose.

Verum corpus natum de Maria Virgine,
Vere passum immolatum, in cruce pro homine.

HAIL, true body, born of the Virgin Mary
Which truly suffered and was sacrificed on the cross for mankind.

Cujus latus perforatum, unda fluxit et sanguine.
Esto nobis prægustatum mortis in examine.
O clemens, O pie!
O Jesu, fili Mariæ
Amen.

From whose side, being pierced, issued water and blood.
Be to us a comfort at the hour of death.
O merciful O good
O Jesus. Son of Mary!
Amen.

On the Nativity of our Lord to the Octave of the Epiphany.

ADESTE fideles, læti triumphantes;
Venite, venite in Bethleĥem:
Natum videte regem angelorum,
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Deum de Deo, lumen de lumine,
Gestant puellæ viscera:
Deum verum, genitum non factum
Venite adoremus, venite adoremus,
Venite adoremus Dominum:

Cantet nunc Io, chorus angelorum,

Cantet nunc aula cœlestium
Gloria in excelsis Deo:
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Ergo, qui natus die hodierna,
Jesu tibi sit gloria,
Patris æterni verbum caro factum:
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

The Words of Blosius: O Pelagus sanctæ Delectionis.

O Ocean of sweetness and divine love, my God, make haste, and thyself to me, that I may worthily give myself back again to thee. Let me never rest here, but be ever soaring up to thee, that in thee I may rest, and breathe forth my soul with an entire heart, a full desire, and a most flaming affection. Let me ever prefer thee, my God, to all the creatures of the world, and for the love of thee, let me renounce all things of a transitory delight, O thou only and true joy of my soul! Feed me, O Lord, at the sacred table of thy divinity: this only thing I beg: I desire that a most ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally

changed into thee. O most sweet Redeemer! grant that I may be inflamed with the love of thee; and may the fire of divine love totally consume me, that I may live only in the sweet fruition of thee, my God. Let me not feel or know any other object than thee alone. O overflowing sea of the most sacred divinity! draw me to thyself, and drown me there; take from me all the affections of my heart, and so apply them to thyself, that I may be perfectly dead to all other objects but thee, O my God!

A Thanksgiving after Mass.

Anth. Let us sing the hymn of the three children, which was sung by those saints in the fiery furnace, blessing the Lord, and inviting all creatures to praise Almighty God. (*Dan.* iii.)

All ye works of the world, bless the Lord, praise and extol him for ever.

Bless the Lord, ye angels of the Lord; ye heavens of the Lord:

All the waters that are above the heavens, bless the Lord; bless the Lord, all ye powers of the Lord,

Sunn and moon, bless ye the Lord: stars of heaven, bless the Lord.

Showers and dew, bless ye the Lord: all ye spirits of God, bless the Lord.

Fire and heat, bess ye the Lord: cold and summer, bless the Lord.

Dews and hoary frost, bless ye the Lord: frost and cold, bless ye the Lord.

Ice and snow, bless ye the Lord: nights and days, bless the Lord.

Light and darkness, bless ye the Lord: lightnings and clouds, bess the Lord.

Let the earth bless the Lord: let it praise and extol him for ever.

Mountains and little hills, bless ye the Lord: all things that spring up in the earth, bless the Lord.

Bless the Lord, ye fountains: seas and rivers, bless the Lord.

Whales, and all that move in the waters, bless the Lord: bless the Lord, all ye fowls of the air.

All beasts and cattle, bless the Lord: sons of men, bless ye the Lord.

Let Israel bless the Lord: let it praise and extol him for ever.

Priests of the Lord, bless ye the Lord: servants of the Lord, bless the Lord.

Spirits and souls of the just, bless ye the Lord: ye holy and humble of heart, bless the Lord.

Ananias, Azarias, Misael, bless ye the Lord: praise and extol him for ever.

Let us bless the Father, and the Son, with the holy Ghost; let us praise and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven: and praised and glorified, and extolled for ever.

PSALM CL.

PRAISE the Lord in his saints, praise him in the firmament of his strength.

Praise him for the mighty things he has done: praise him for his greatness, which hath no bounds.

Praise him in the sound of trumpet: praise him on the psalter and harp.

Praise him on timbrel and in choir: praise him on strings and organs.

Praise him on well-sounding cymbals: praise him on cymbals of joy!

let every spirit praise the Lord.

Glory be to the Father, &c.

Anth. Let us sing, &c. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father, &c. V. And lead us not into temptation. R. But deliver us from evil. V. Let all thy works, O Lord, confess thee. R. And let thy saints bless thee. V. The saints shall rejoice in Glory. R. They shall rejoice in their beds. V. Not to us, O Lord, not to us. R. But to thy name give glory. V. Lord, hear my prayer. R. And let my cry come to thee. V. The Lord be with you. R. And with thy spirit.

Let us pray.

O God, who didst mitigate the fiery flames to the three children: mercifully grant, that we thy servants may not be consumed by the flames of vice.

Prevent, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance: that all our prayers and works may ever begin from thee, and by thee be happily ended.

Grant, we beseech thee, O Lord, that we may extinguish the flames of

our vices, who gavest strength to blessed Laurence to overcome the burning heat of his torments: thro' our Lord Jesus Christ, &c.

Our Father &c. Hail Mary, &c. I believe in God, &c.

The following general Collects, Secrets, *and* Postcommunions, *may be occasionnally referred to from the* Ordinary *of the* Mass, *according to the Festival of the Day, by such as have not the Missal at hand, in which are contained those proper to each particular Festival.*

COLLECT. *On Festivals of our B. Redeemer.*

O GOD, by whose mercy and goodness we are here met to celebrate this mystery of our blessed Redeemer: grant, by the merits of his passion, we may hereafter faithfully serve him on earth, and enjoy him hereafter in heaven. Thro', &c.

Secret.

ACCEPT, O Lord, we beseech thee, the oblation of this present solemnity, that through thy grace, and the effect of these holy mysteries, we may truly live in him, who was

pleased, for this end, to take on him our nature: who livest, &c.

Postcommunion.

GRANT, O Lord, that we, who celebrate this festival of our Lord Jesus Christ, in the oblation of this holy Victim, may, through the effect of thy grace, daily increase in virtue, and come at length to the possession of that happiness which he has purchased by his blood: who livest and reignest, &c. COLLECT. *On Festivals of the B. V. Mary.*

STRENGTHEN us, O God of mercy, against all our weaknesses; and grant, that we who celebrate the memory of the blessed Virgin Mary, Mother of our Lord, may, by the assistance of her prayers, forsake all our iniquities: thro, &c.

Secret

MAY this holy oblation, O Lord, by the effect of thy mercy, and the intercession of the blessed Mary, ever a Virgin, obtain for us the blessings of peace and prosperity, both now and for ever: thro, &c.

Postcommunion.

INFUSE, O Lord, we beseech thee, thy grace into our hearts; that we,

who, by the message of an angel, have known the incarnation of Christ thy Son, may, by his passion and cross, be partakers in the glory of his resurrection: thro', &c.

COLLECT. *On Festivals of the Apostles*

ALMIGHTY and everlasting God, who hast called us here this day to celebrate with joy the festival of thy holy apostle *N.* grant this blessing to thy Church, that we may ever love what he believe, and believe what he taught: thro', &c.

Secret.

GRANT, we beseech thee, O Lord, that in the solemnity of thy holy apostle *N.* we may, by his assistance partake of thy blessings, in memory of whose victories we make this oblation to thee: thro', &c.

Post communion.

MAY this holy sacrifice, O Lord, which has been here offered, be to us a defence in this present life, and by the intercession of thy blessed apostle *N.* a means of securing to us the next: thro' &c.

COLLECT. *Of one Martyr.*

HAVE regard to our weakness, almighty God; and, because we sink under the weight of our offences,

may the powerful intercession of thy holy martyr *N.* be our support and protection: thro', &.

Secret.

SANCTIFY these gifts, O Lord, which are offered to the honour of thy name, and by the intercession of thy martyr *N.* may this be the means of obtaining us thy mercy; thro', &c.

Postcommunion.

MAY this holy victim, O Lord, which has been here offered, be an effectual means of purifying us from all sin, and of bringing us to everlasting happiness: thro', &c.

COLLECT. *Of Many Martyrs.*

O GOD, who comfortest us by the yearly solemnity of these thy martyrs *N.* and *N.* mercifully grant, that as we rejoice in their virtues, we may be encouraged by their example: thro', &c.

Secret.

GIVE ear, O Lord, to these our prayers, which we pour forth in this solemnity of thy holy martyrs: that we, how unworthy soever, may find help in the sufferings and prayers, of those who have been well-pleasing to thee: thro', &c.

Postcommunion.

WE beseech thee, O Lord, that we who have assisted at these holy mysteries, may find help in their prayers, whose memory we honour in this solemnity: thro', &c.

COLLECT. *Of a Bishop.*

GRANT, O Lord, we beseech thee, that this solemnity of thy holy bishop *N.* may be to us an increase of devotion, and a help to secure our eternal happiness: thro', &c.

Secret.

MAY the festival of this thy servant be to us a spiritual comfort: that being here met in spiritual thanksgiving for his virtues, we may be sensible of the effects of his prayers: thro', &c.

Postcommunion.

O GOD, the bountiful rewarder of all that faithfully serve thee, grant that, by the prayers of this holy prelate, we may obtain of thee pardon of all our sins: thro', &c.

COLLECT *Of a Confessor.*

O GOD, who wast pleased to refresh our souls on the yearly solemnity of thy holy servant N. grant in thy mercy, that as we keep his festival, we may likewise imitate his virtues: thro', &c.

Secret.

We offer the, O Lord, a sacrifice of praise in memory of thy saints, and we hope, by this holy victim to be delivered from all evils both present and to come: thro', &c.

Poscommunion.

We beseech thee, almighty God, that we, who have here offered to thee the holy sacrifice of thy only Son, may, by the intercession of thy blessed servant N. be delivered from all adversities: thro'.

COLLECT. *Of a Virgin or Widow.*

HEAR us, O Lord, our salvation, and as we celebrate the festival of thy holy servant N. so we may find benefit in the exercise of our devotion: thro'.

Secret.

ACCEPT, O Lord, this oblation we make to thee on the solemnity of thy faithful servant N. in whose prayers we hope to find assistance: thro' &c.

Postcommunion.

THOU hast blest thy people, O Lord, in the acceptance of this holy victim: grant we may now be as-

sisted by her prayers, whose memory and virtues we this day honour: thro', &c.

COLLECT, *On the Day of Decease.*

O GOD, whose property it is always to have mercy and to spare, we humbly beseech thee, in behalf of thy servant *N.* whom thou hast now called out of this world, that thou wouldst please to secure *(his)* soul from the hands of the enemy, and not forget it for ever: but command thy angels to receive and conduct it to paradise, that for his hope and faith in thee he may escape the pains of hell, and enter into everlasting joys: thro', &c,

Secret.

HAVE mercy, O Lord, we beseech thee, on the soul of thy servant *N.* for whom we offer thee this sacrifice of praise; and we most humbly pray thy divine majesty, that being reconciled by this peace-offering, he may come to everlasting rest: thro', &c.

Postcommunion.

GRANT, we beseech thee, Almighty God, that the soul of thy servant *N.* being purified by this

oblation, and discharged from his sins, may obtain thy pardon, and be admitted to eternal rest.

COLLECT. *On an Anniversary Day.*

LORD God of mercy, grant to the soul whose anniversary we now keep, a place of refreshment, the happiness of rest, and the light of glory; thro', &c.

Secret.

MERCIFULLY hear our prayers, O Lord, which we pour forth in behalf of this thy servant's soul, for whom we offer thee this sacrifice of praise on this his anniversary day; and beseech thee to receive it into the number of the blessed: thro', &c.

Postcommunion.

GRANT, O Lord, we beseech thee, that the soul of thy servant, whose anniversary we keep this day, being purified by this oblation, may obtain thy pardon, and be admitted to everlasting rest: thro', &c.

Another COLLECT *for a Soul departed.*

HAVE mercy, O Lord, we beseech thee, on the soul of this thy servant: and having delivered it from the miseries of this life,

receive it now into thy eternal happiness: thro', &c.

Secret

MAY the acceptance of this holy oblation, effectually move thee, O Lord, to release the soul of thy servant from all its sins, from which none have been wholly free; that by means of this sacrifice, it may partake of thy everlasting mercy: thro,'&c.

Postcommunion.

ABSOLVE, O Lord, we beseech thee, the soul of this thy servant from all its sins, that it may rise at the last day in the glory of thy resurrection, among thy chosen servants thro' .&c.

THE COMMON MASS FOR THE DEAD.

The Introit

ETERNAL rest give to them, OLord. and let perpetual light shine upon them.

Psalm lxiv. 1. An hymn, O God, becometh thee in Sion: and a vow shall be rendered to thee in Jerusalem. Hear my prayer: all flesh shall come to thee.

COLLECT. FOR *Bishops or Priests.*

O GOD, who hast vouchsafed

thy servant a place in the rank of apostolical priests, endowing them with episcopal or priestly dignity or power, grant, we beseech thee, that they may be joined to them in perpetual society. Thro', &c.

For Brethren, Kindred, or Benefactors.

O God, who art the giver of pardon, and lover of man's salvation: grant, we beseech thee, of thy merciful clemency, that our fellow-brethren, kindred and benefactors, who are departed this life, may, by the intercession of the ever blessed Virgin Mary, and all thy saints, attain to the fellowship of everlasting happiness.

For the Dead in general.

O God, the Creator and Redeemer of the faithful; grant to the souls of thy servants, both men and women, remission of all their sins, that by the pious supplications of the faithful for them, they may obtain the indulgence they have always wished for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. *Amen.*

Lesson, Apoc. xiv. 13.

In those days I heard a voice from heaven, saying to me, Write, blessed are the dead who die in the Lord. From henceforth now, saith the spirit, they rest from their labours, for their works follow them.

The Gradual.

Eternal rest give to them, O Lord: and let perpetual light shine *un*to them.

V. The just shall be in eternal memory: he shall not fear at the hearing of evil.

The Tract.

Absolve, O Lord, the souls of all the faithful departed from all the bonds of their sins.

V. And by the assistance of thy grace, may they escape the judgment of thy vengeance.

R. And enjoy the happiness of eternal light.

The Sequence, Dies iræ.

The day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the Sybils say.

What horrors will invade the mind,
When the strict Judge, who would be kind,
Shall have few venial faults to find!
The last loud trumpet's wond'rous sound
Must thro' the reading tombs rebound;
And wake the nations under ground.
Nature and death shall, with surprise
Behold the pale offender rise!
And view the Judge with conscious eyes.
Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.
The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.
O then! what int'rest shall I make
To save my last important stake,
When the most just have cause to quake!
Thou mighty, formidable King!
Thou mercy's unexhausted Spring!
Some comfortable pity bring.
Forget not what my ransom cost,

Nor let my dear-bought soul be lost
In storms of guilty terror tost
Thou, who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.
Thou, whom avenging powers obey,
Cancel my debts, too great to pay,
Before the sad accounting day.
Surrounded with amazing fears,
Whose load my soul with anguish bears;
I sigh, I weep; accept my tears,
Thou, who wast moved with Mary's grief
And, by absolving of the thief,
Hast given me hope, now give relief.
Reject not my unworthy prayer,
Preserve me from the dang'rous snare,
Which death and gaping hell prepare.
Give my exalted soul a place
Among the chosen right-hand race
The sons of God, and heirs of grace.
From that insatiate abyss,

Where flames devour, and serpents hiss,
Promote me to thy seat of bliss.

Prostrate, my contrite heart I rend,
My God, my Father, and my Friend!
Do not forsake me in my end.

Well may they curse their second birth,
Who rise to a surviving death!
Thou great Creator of mankind,
Let guilty man compassion find. *Amen.*

The Gospel, John vi. 51.

In those days Jesus said to the multitude of the Jews: I am the bread of life that came down from heaven. If any man eat of this bread, he shall live for ever. And the bread which I will give him is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat; Jesus therefore said unto them: Amen, Amen, I say to you: unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and

drinketh my blood, hath life everlasting: and I will raise him up at the last day.

The Offertory.

Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit. Deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness. But let the bearer of thy standard, St. Michael, bring them into that holy light, which thou hast promised of old to Abraham and to his seed.

℣. We offer unto thee, O Lord, sacrifices of praise and prayer: vouchsafe to accept them for those souls which we commemorate this day. Make them pass, O Lord, from death to that life which thou hast promised of old to Abraham and to his seed.

SECRET. *For Bishops and priests.*

ACCEPT, O Lord, we beseech thee, the hosts which we offer for the souls of thy servants, bishops or priests: that having bestowed on them in this world the dignity of bishops or priests, thou wilt also

join them in fellowship with thy saints in thy heavenly kingdom. Thro', &c.

For Brethren, Relations and Benefactors.

O God, whose mercy knows no limits, graciously receive the prayers we offer to thee in the spirit of humility; and by these sacraments of our salvation, grant to the souls of our brethren, kindred, and benefactors, to whom thou hast given the grace to confess thy name, remission of all their sins. Thro', &c. *Amen.*

For all the Dead.

We beseech thee, O Lord, look favourably upon these hosts, which we offer to thee for the souls of thy servants; that as thou hast conferred upon them the merit of faith, so thou wilt also grant them the reward. Thro', &c. *Amen.*

The Communion.

Let perpetual light shine upon them,
O Lord, with thy saints for ever.

V. Eternal rest grant them, O Lord, and may perpetual light shine on them, with thy saints for ever.

The Postcommunion.

For Bishops or Priests.

GRANT, we beseech thee, O Lord, by thy merciful clemency, which we have implored for the souls of thy servants, bishops or priests, that they may be eternally united to him, in whom they have believed and hoped. Thro', &c.

For Brethren, Relations, and Benefactors.

GRANT, we beseech thee, almighty and most merciful God, that the souls of our brethren, relations, and benefactors, for whom we have offered to thy divine Majesty, this sacrifice of praise, being purified of all their sins by the virtue of this sacrament, may receive, thro' thy mercy, the bliss of eternal life.

For all the Dead.

GRANT, we beseech thee, O Lord, that the humble prayers we address thee, for the souls of thy servants, men and women, may obtain of thy goodness to free them from all their sins, and to make them partakers of thy redemption: who livest and reignest with God the Father, &c.

V. Let them rest in peace. R. *Amen.*

A Method for the Absent of offering Mass.

Those who are prevented from fulfilling the obligation of hearing Mass on Sundays or holidays, such as persons on a voyage at sea, or on a journey by land, through a country where a catholic priest, church, or chapel, can scarcely, or perhaps are absolutely not to be met with, may adopt the following method, recommended by Mr. Gother, of pious and learned memory.

Having first bewailed their misfortune, in not being present at this holy sacrifice, and fervently expressed their desire of being there, let them *in spirit* place themselves where they commonly hear Mass; and having in general begged of almighty God to be made partakers of the holy oblation which is there offered to his name, let them afterwards apply themselves to the prayers commonly used at the time of hearing Mass; and without a doubt they will perform a devotion highly acceptable to Almighty God, and beneficial to themselves; being careful not to omit the principal parts of. For although the priest be

not really with them, yet they are in spirit present before the altar with him, and in the presence of Almighty God, where the merits of Christ's sacred passion may be applied to their souls. Therefore will he most certainly hear them, if at the *Confiteor* they humbly acknowledge their offences;—if at the *Kyrie eleison*, they cry out for mercy;—if at the *Gloria in excelsis*, they give adoration and glory to God;—if at the *Collects*, they recommend their own and the Church's necessities;—if at the *Epistle*, they beg of him to imprint on their minds the truths he has revealed in the old Testament;—if at the *Gospel*, they make profession of living according to its maxims, and pray that its divine light be extended to all infidel nations;—if at the *Creed*, they adhere with a firm and lively faith to the articles it contains;—if at the *Offertory*, they offer up themselves as mystical victims;—if at the *Lavabo*, they pray to be cleansed from their sins;—if at the *Canon*, they form an act of oblation;—if at the *Elevation*,

they adore Jesus Christ, invoking the benefits of his sacrifice;—if at the *Agnus Dei*, they beg forgiveness of their sins;—if at the *Communion*, they communicate in spirit;—if at the *Postcommunion*, they return thanks;—if at the *Benediction*, they implore the blessing of Christ;—if at the *last Gospel*, they pray to become worthy of contemplating his glory. By this method the soul is awakened, raised up, and united to God, in the exercise of those virtues which form a true christian life, and render its condition, as far as its present state can admit of, like that of the blessed in heaven.

PRAYERS AT NIGHT,
Before going to Bed.

✝

In the name of the Father, &c. *Amen.*

Blessed be the holy and undivided Trinity, now, and for ever. *Amen.*

* * * *For* Our Father, Hail Mary, *and* I believe in God *see p.* 51.

O Eternal, infinite, and almighty God! whose glory the heaven of

heavens cannot contain, look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault.

Here examine diligently what sins you may have fallen into this day, by thought, word deed, or omission, and humbly confessing them, proceed thus:

Of these, and all my other sins, I most earnestly repent, and am heartily sorry for every thought word, and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indigna-

tion against me; especially for my bisobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. I acknowledge, O Lord, that I have not merited the least of thy mercies, but rather deserve the greatest of thy judgments: but as thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves; wherefore with a penitent and contrite heart, I freely confess the guiltiness of my own conscience, and humbly offer these prayers, &c. to thee for my penance.

Say some Prayers or pious Acts for your Penance, then proceed. thus

But since my unworthiness and many imperfections most justly discourage me from presuming on my own performances, and the riches of thy mercy have provided for us a multitude of acceptable intercessors: therefore I beseech blessed Mary, ever a Virgin, blessed Michael the archangel, the blessed John Baptist, the holy apostles Peter and Paul, and

all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and forgiving me my sins, bring me to everlasting life *Amen.*

✝ May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

And now, O most gracious and liberal benefactor; I praise and magnify thy holy name, for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholy for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God and kind Protector; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy,

and felicity. To thee be glory and honour, to thee adoration and obedience, from all thy creatures for ever. *Amen.*

And since thou hast ordained the day to labour, and the night to take our rest, as I praise thee for the blessings of this day past, so I implore thy protection this night to come. Let the eyes of thy providence watch over me, and thy holy angels pitch their tents about me: that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments: till having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in my heavenly kingdom, thro' Jesus Christ our Lord and only Saviour: who with thee and the Holy Ghost

liveth and reigneth, one God, world without end. *Amen.*

Here say the Prayer, I adore and glorify, &c. *as in p.* 51.

An Act of Contrition.

O DREADFUL Lord, and most indulgent Father of mercies! I a wretched sinner have sinned against heaven, and before thee, and am no more worthy to be called thy servant much less to be accounted thy child having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged on my sins, or tears enough to wash out my iniquities Alas! I grieve not at those pains which I have deserved for my rebellion, it only pierces my very heart that I have offended a God who ought to be beloved and honoured above all things. What shall I say, dear Lord, in detestation of the crimes I have committed! What shall I do to prevent my future relapses! Father, from henceforth the face of sin shall be more hideous to me than hell,

and the least temptation to it more frightful than death. Forgive, O Almighty Love, forgive, and have not the sins of my past life in remembrance. Why should the mighty Lord of heaven and earth be incensed against so poor, so contemptible an object? Behold me, O God, not in thy anger, but according to the tender bowels of thy infinite mercy: for thou art our Father, and we are thy children; thou art our Maker, and we are as clay in thy hands; thou canst with those waters, drawn from the fountain of our blessed Saviour, cleanse our pollutions; and with the mixture of one drop of his most precious blood mould us again into vessels of honour. Of thee only, O merciful Father, I beg and hope for pardon: upon thee only do I call, and depend for assistance; that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever.

A Prayer for the Dead.

O God, the Creator and Redeem-

er of all the faithful, give to the souls of thy servants departed, full remission of all their offences, that through the help of pious supplications, they may obtain the pardon of which they have been always desirous: who livest and reignest, world without end. *Amen.*

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine unto them.

V. May they rest in peace. R. *Amen.*

The Hymn, Te lucis ante terminum.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night:
Keep off our enemy, that so
Our bodies no uncleanness know.

To Jesus, from a Virgin sprung
Be glory given, and praises sung;
The like to God the Father be,

And Holy Ghost eternally. *Amen.*

Antiphon.

SAVE us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. *Amen.*

Preserve us as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May thy mercy be upon us, O Lord, as we have put our trust in thee.

O Lord, hear my prayer, and let my supplication come unto thee.

The Prayer

VISIT, we beseech thee, O Lord, this habitation, and repel from it all snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us for ever, thro' Christ our Lord. *Amen.*

To the B. Virgin Mary

O GLORIOUS Virgin Mary, commit my soul and body to thy blessed trust this night and for ever, but more especially at the hour of my

death. I recommend to thy merciful charity all my hopes, my consolation, my distress, and misery, my life and the end thereof; that through thy most holy intercession, all my works may be directed according to the will of thy blessed Son. *Amen.*

A Prayer to your Guardian Angel.

O ANGEL of God, to whose holy care I am committed by the supreme clemency, illuminate, defend and protect me this night from all sin and danger. *Amen.*

✝ *The Blessing.*

GOD the Father bless me; Jesus Christ defend and keep me: the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. *Amen.*

Into thy hands, O Lord, I commend my spirit. Lord Jesus receive my soul.

When you go to Bed, say,

IN the name of our Lord Jesus Christ crucified, I lay me down to rest: bless me O Lord, defend and govern me, and after this short and miserable pilgrimage bring me to everlasting happiness. *Amen.*

A Prayer at settling to Sleep.

O LORD Jesus Christ, whose un-

wearied eye neither slumbers nor sleeps, but continually watches in defence of thy servants, take me and mine, I beseech thee, into thy protection, and grant, that whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in the blessed and heavenly country where thou, with the Father and the Holy Ghost, art eternally governor, and all the angels, with the blessed saints, are citizens for ever. *Amen.*

N. B. *When you are in bed, and cannot sleep, employ your thoughts in some spiritual exercise, or in saying the beads, or some other prayers; or in meditating on some passage of our Saviour's life and passion; particularly how he spent that night wherein he was taken in the garden. Or else you may think on those uneasy beds which the souls have in hell or purgatory.*

If you chance to awaken in the dead of the night; forthwith imagin yourself to be present among the choirs do saints and angels, and with such an aclamation cry out with them in

the words of the hymn, which they incessantly sing; saying:

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of the majesty of thy glory.

Or, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end *Amen.*

Live, Jesus, live, and let it be,
My life to die for love of thee.

Necessary Rules for a Christian.

Often examine your thoughts, words, and actions, especially after much business, conversation, &c. that you may discern and amend your faults.

Hold your peace in such things as relate not to you, and where your speech is not for the honour of God, and good of your neighbour.

Often call to mind your life past, and what our Saviour suffered for you in every moment of his life.

Live as if you had nothing, and yet possessed all things; and remember that meat, drink, and clothes, are the riches of a Christian.

Offer yourself entirely to God, and tho' you have nothing to return for his favours but yourself, you will be comforted when you consider, that *he gives all, who gives himself.* The apostles quitted their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her offering was preferred before those of the richest.

He easily parts with all things, who considers that he must die, and be separated from them.

Use no extravagant or unusual gestures in open assemblies, but on all occasions observe a becoming modesty and discretion.

In all occurences of life, prefer that which conduceth most to the service and glory of God: as to comfort the afflicted—reconcile such as are at variance—visit the sick and imprisoned—and relieve the poor.

Never go to rest at night with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition, or by confession if necessary.

Often confess your sins, and make

frequent acts of contrition, aspirations, or ejaculatory prayers, that so you may prevent the deceits of the devil —conquer temptations—avoid si — and live under the continual protection of God.

The seven Penitential Psalms.

Anth. Remember not, O Lord, our offences; nor those of our parents; neither take thou vengeance of our sins.

PSALM VI.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings, every night will I wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily.

Glory be to the Father, &c.

PSALM XXXI.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and that thou hast forgiven the wickedness of my sins.

For his shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice

ye just: and glory all ye right of heart. Glory be to the Father, &c.

PSALM XXXVII

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrified and corruped, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walk sorrowful all the day long.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength

hath left me, and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not, and was as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said, lest at any time my enemies rejoice over me, and whilst my feet are moved, they speak great things against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live and are stronger than I: and they that hate me wrongfully are multiplied,

They that render evil for good: have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

PSALM L.

HAVE mercy on me, O God according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust the ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burntofferings thou wilt not be delighted.

A sacrifice to God is an afflicted

spirit; a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altars.

Glory be to the Father, &c.

PSALM CI.

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night raven in the house.

I have watched, and am become as

sparrow, all alone on the house top.

All the day long my enemies reproached me; and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation: for having lifted me up, thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever: and thy memorial to all generations.

Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Sion; and his praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth: and the heavens are the work of thy hands.

They shall perish, but thou remainest: and all of them shall grow old, like a garment.

And as a vesture thou shalt change them, and they shall be changed:

But thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord: Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, who shall stand to it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM CXLII.

Hear, O Lord, my prayer: give ear to my supplication in thy truth:

hear me in thy justice.

The seven Penitential Psalms.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make thy way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O

Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me, in thy justice.

Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant.

Glory be to the Father, &c.

Ant. Remember not, O Lord, our offences : nor those of our parents : neither take thou vengeance of our sins.

The LITANY and PRAYERS *recommended to be said in Catholic Families every Evening.*

†

LORD have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Christ, hear us. Christ, graciously hear us.

God the Father of heaven, *Have mercy upon us.*

God the Son, the Redeemer of the world, *Have mercy upon us.*

God the Holy Ghost, *Have mercy,* &c.

Holy Trinity one God, *Have mercy upon us.*
Holy Mary, *Pray for us.*
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and Archangels,
All ye holy Orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddee,
St. Matthias,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustine
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,

Pray for us.

St. Barnaby,
St. Luke,
St. Mark,
All yeholy Apostles and Evangelists,
All ye holy Disciples of our Lord.
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent.
St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastasia,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominic,
St. Francis,
All yeholy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,

Pray for us,

All ye holy Virgins and Widow
All ye Men and Women, Saints of God *Make intercession for us.*
Be Merciful unto us, *Spare us O Lord.*
Be merciful unto us, *Graciously hear us, O Lor*
From all evil,
From all sin,
From thy wrath,
From sudden and unprovided death,
From the deceits of the devil,

From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Thro' the mystery of thy holy incarnation,
Thro' thy coming,
Thro' thy nativity,
Thro' thy baptism and holy fasting,
Thro' thy cross and passion,
Thro' thy death and burial,
Thro' thy holy resurrection,
Thro' thy admirable ascension,
Thro' the coming of the Holy Ghost the Comforter,
In the day of judgment,
We sinner *beseech thee, hear us.*
That thou spare us,
That thou pardon us,
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy Church,
That thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion,
That thou vouchsafe to humble the enemies of thy holy Church,
That thou vouchsafe to give peace and true concord to Chris-

O Lord, deliver us.

tian Kings and Princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to comfort and keep us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good-things to our benefactors,
That thou deliver our souls and those of our brethern, kinsfolk, and benefactors, from eternal damnation.
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us,
Son of God, *We beseech thee, hear us.*
Lamb of God, that takest away the sins of the world, *Spare us, O Lord,*
Lamb of God, that takest away the sins, of the world, *Hear us, O Lord.*
Lamb of God, that takest away the sins of the world, *Have mercy upon us.*
Christ, hear us. Christ, graciously hear us. Lord, have mercy upon us. Christ have mercy upon us. Lord, have

We beseech thee, hear us.

mercy upon us. Our Father, &c.
V. And lead us not into temptation.
R. But deliver us from evil. *Amen.*

PSALM LXIX.

O GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them presently be turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: the Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my helper and deliverer: O Lord, make no delay.

Glory be to the Father, &c.

V. Save thy servants. R. Trusting in thee, O my God. V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail against us. R. Nor the son of iniquity have power to hurt us. V.

O Lord, deal not with us according to our sins. R. Nor reward us according to our iniquities.

V. Let us pray for our chief Bishop N.

R. May the Lord preserve him, and give him life, and make him blessed on earth; and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake, vouchsafe to render eternal life to all those by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer,

R. And let my supplication come to thee.

Let us Pray.

O God, whose property it is always to have mercy, and to spare, receive our petitions, that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayer of thy suppliants, and pardon the sins of them that confess to thee, that, of thy bounty, thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant *N.* our Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire such things as are agree-

able to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, through thy protection, may be peacable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit; that we may serve thee with a chaste body, and please with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the Souls of thy servants departed, there mission of all their sins; that thro, the help of pious supplications they may obtain that pardon which they have always desired.

Prevent, we beseech thee, O Lord our actions, by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and eternal God,

who hast dominion over the living and the dead, and art merciful to all those whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still retain them in the flesh, or the next hath already received them divested of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins: thro'.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

V. May the almighty and most merciful Lord graciously hear us. R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

DEVOUT PRAYERS

Which may be said after the Litanies, according to the Diversity of Times and Occasions.

A Prayer for God's holy Church.

O ALMIGHTY and everlasting God, who hast revealed thy glory to all nations in Christ; preserve the works of thy mercy, that thy Church, spread throughout the world, may persevere with stead-fast faith in the confession of thy name: thro', &c.

For the Chief Bishop.

O GOD, the Pastor and Governor of all the faithful, mercifully regard thy servant N. whom thou hast placed as chief Pastor over thy Church; grant, we beseech thee, that both by word and example he may edify all those who are under his charge, that, together with the flock committed to his care, he may arrive at life everlasting: thro', &c.

For all Degrees of the Church.

ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is sanctified and governed: hear, we beseech thee, our humble supplications for all degrees thereof; that by the assistance of thy grace

they may faithfully serve thee: thro' &c.

A Prayer in any Necessity.

O God, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain thro', &c.

Against the Persecutors of the Church.

Receive, we beseech thee, O Lord, the prayers of thy Church, and mercifully appease thy wrath against us; that all adversities and errors being removed, we may serve thee in secure liberty: thro'.

For Help against Infidels.

Most merciful God! who remeberest not the iniquities of those that are converted to thee, but mercifully regardest their tears: behold with pity thy holy temples profaned by the hands of infidels, and the affliction of thy beloved flock: remember thy inheritance which thou hast purchased with the effusion of the most precious blood of thy only begotten Son. Visit the vineyard which thou hast planted, and defen

it from the wild boar, who has broken into it, and endeavours to destroy it: strengthen such as labour in it by thy power; and giving them the victory over their enemies here, make them possessors of thy kingdom hereafter. thro', &c.

A Prayer for the King.

O ALMIGHTY Lord, by whom kings reign, and from whom they derive their power: we humbly beseech thee to preserve thy servant N. the King and supreme governor, confirming in him the right understanding of his weighty office, as also in courage and prudence for the due execution thereof that the sword of justice in his hand may secure us in peace and plenty, to our free progress in true virtue, and the increase of his own eternal reward; thro', &c.

A Prayer for the Afflicted.

O ALMIGHTY and everlasting God, the comforter of the sorrowful, and the support of those that are afflicted: give ear to the prayers of such as call on thee in their tribulation; that finding thy mercy present with them in their neces-

sities, their mourning may be turned into joy: thro', &c.

For Heretics and Schismatics.

O ALMIGHTY and everlasting God, who sayest all, and wouldst not that any should perish: favourably look down upon those souls which are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth: thro', &c.

For the unfaithful Jews.

O ALMIGHTY and everlasting God, who repellest not from thy mercy even the perfidious Jews: hear the prayer, which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: thro', &c.

For Pagans.

O ALMIGHTY and everlasting God, who desirest not the death, but the life of sinners: mercifully accept our prayers, and delivering pagans from the worship of idols, unite them to thy Church, to the praise and honour of thy glorious name: thro', &c.

In Time of War.

O God, who puttest an end to wars, and, by the power of thy protection, banquishest the opposers of such as trust in thee: help thy servants, who earnestly crave thy mercy, that the evil designs of our enemies being defeated, we may praise thee with incessant gratitude: thro', &c.

Against Pagans and Turks.

O Almighty and everlasting God, in whose hands are the powers of all persons, and the rights of kingdoms, favourably grnat thy aid to Christians, that the Pagan and Mahometan people, who trust in their own cruelty, may be crushed by the power of thy right-hand: thro', &c.

A Prayer for Peace.

O God, from whom are all, &c. *p.* 181. *In Time of Famine and Pestidence.*

Grant us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine: that the hearts of men may know that such scourge proceed from thy indignation, and

cease by thy mercy; thro', &c.

Against or in time of an Earthquake.

O ALMIGHTY and eternal God, who lookest on the earth, and makest it tremble, spare those that fear thee; be merciful to those who supplicate thee; that we, who have dreaded thy wrath in shaking the foundations of the earth, may continually experience thy clemency, by healing its breaches; thro', &c.

A Prayer for Rain.

O GOD, in whom we live, move, and have our being: grant us, we beseech thee, competent rain; that partaking of thy temporal blessings, we may the more confidently desire those which are eternal: thro', &c.

For fair Weather

HEAR our supplications, O Lord, and vouchsafe to thy servants the blessing of fair weather; that we who are justly afflicted for our sins, may find relief in thy clemency: thro', &c.

In any Tribulation.

O ALMIGHTY God, despise not thy people who call upon thee in their afflictions; but for the glory of thy name forgive them their sins, and

deliver them from all sorrow: thro', &c.

For Remission of Sins.

O God, who rejectest none, but art pacified by penance even towards the greatest offenders: mercifully regard the prayers of thy servants, that thro' thy mercy we may obtain the pardon of our sins, and be enabled to fulfil thy commandments: thro', &c.

Against Temptations

O God, who justifiest the wicked that repent, and desirest not the death of a sinner; we humbly beseech thy majesty to defend thy servants with thy heavenly grace, who trust in thy mercy, and preserve them by thy continual protection, that they may persevere in thy service, and by no temptations be ever separated from thee; thro', &c.

For such as are on a Journey.

Hearken to our supplications, O Lord, and render the way of thy servants prosperous and safe; grant that amidst all the varieties of this journey, and their whole life, they may always be protected by thy assistance; thro', &c.

A Prayer for the Sick

O ALMIGHTY and eternal God, the perpetual salvation of them that believe; hear us for thy sick servants for whom we humbly crave the help of thy mercy; that their health being restored to them, they may render thanks to thee in thy Church: thro', &c.

In Tribulation for Sin.

Out of thy clemency, &c. *as in p.* 181.

A Prayer for Sinners.

Hear, we beseech thee, &c. *as in p.* 181.

A Prayer for the Living,

EXTEND unto thy faithful, O Lord, the right-hand or thy heavenly succour, that they may seek thee with all their heart, and obtain of thy mercy whatever is necessary to their condition: thro',

For the Living and the Dead.

O ALMIGHTY and eternal God, &c. *as in p.* 182. V. O Lord, hear my prayer. R. And let my supplication come to thee. V. May the Lord graciously hear us, R. And keep us for ever.

Prayers to beg the Grace of the Holy Ghost.

The HYMN, *Veni Creator, as in p.* 70

The HYMN, *Veni Sancte Spiritus.*

COME, Holy Ghost send down those beams.

Which sweetly flow in silent streams,
From thy bright throne above:
O come, thou Father of the poor,
Thou bounteous source of all our store, Come, fire our hearts with love.
Come thou of comforters the best,
Come thou the soul's delicious guest,

The pilgrim's sweet relief
Thou art our rest in toil and sweat,
Refreshment in excessive heat,

And comfort in our grief.
O sacred light shoot home thy darts,
O pierce the centre of those hearts,
Whose faith aspires to thee:
Without thy Godhead, nothing can
Have any worth, or price in man
Nothing can harmless be.
Lord wash our sinful stains away

Water from heaven our barren clays
Our wounds and bruises heal:
To thy sweet yoke our stiff necks bow.
Warm with thy fire our hearts of snow
Our wandering feet repeal.
O grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy spirit:
Grant us in life to obey thy grace
Grant us in death to see thy face,
And endless joys inherit. *Amen.*

V. Send forth thy spirit, and they shall be created. R. And thou shalt renew of the face the earth V. O Lord hear my prayer. R. And let my supplication come to thee.

Let us pray.

O God, who by the light of the Holy Ghost, hast instructed the hearts of the faithful: grant, that by the same spirit, we may have a right understanding in all things, and evermore rejoice in his holy consolation: thro', &c.

O God, to whom every heart is open, every will declares itself, and from whom no secret lies concealed, purify, by the inspiration of the

Holy Ghost, the thoughts of our hearts; that we may perfectly love thee, and worthily praise thee: thro', &c.

A Prayer for our Friends,

O God, who hast poured the gift of charity, by the grace of the Holy Ghost, into the hearts of the faithful: grant to thy servants, *(here name those you pray for)* for whom we implore thy mercy, health of mind and body; that loving thee with all their strenght, they may accomplish those things which are pleasing to thee: thro', &c.

For our Enemies.

O God, the lover of peace, and preserver of charity, give peace and true charity to all our enemies: grant them remissiom of their sins, and deliver us from their deceits: thro', &c.

Against wicked Thoughts.

O Almighty and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts: that our souls may be made worthy habitations for the Holy Ghost: thro', &c.

For Charity.

O God, who makest all things beneficial to them that love thee, infuse into our hearts an inviolable love of thy charity: that such desires as we conceive by thy holy inspiration, may by no temptation be ever changed: thro', &c.

For Patience.

O God, who by the humility of thy only begotten Son hast confounded the pride of the old enemy: grant, we beseech thee, that we may often call to mind what he meekly suffered for us and by his example patiently endure all adversities: thro', &c.

For the holy Catholic Church.

Defend, O Lord, thy servants, we humbly beseech thee, from all dangers of body and soul: and by the prayers of the glorious Virgin Mary, of the holy apostles Peter and Paul, of blessed *N.* and all thy saints, grant us the mercies of peace and safety, that all adversities and errors being removed, thy Church may serve thee in secure liberty: thro', &c.

A Prayer for Continency.

Inflame: O Lord, our reins, &c. *p.* 214,

THEE, sov'reign God, our grateful accents praise;
We own thee Lord, and bless thy won'drous ways.
To thee, Eternal Father, earth's whole frame,
With loudest trumpet, sounds immortal fame,
Lord God of Hosts! to thee the heavenly powers
With sounding anthems fill thy vaulted towers.
The cherubim thrice Holy, Holy Holy, cry.
And thrice returning echoes endless songs supply.
Both heaven and earth thy majesty display,
They owe their beauty to thy glorious ray.
Thy praises fill the loud Apostles' choir
The train of prophets in the song conspire
Legions of martyrs in the chorus shine
And vocal blood, with vocal music join
By these thy Church, inspired with heavenly art,
Around the world maintains a second part;

And tunes her sweetest notes, O God, to thee,
The Father of unbounded majesty
The Son, adored co-partner of thy seat
And equal everlasting Paraclete.
Thou King of glory, *Christ*; of the Most High.
Thou co-eternal filial Deity;
Thou, who to save the world's impending doom,
Vouchsaf'dst to dwell within a Virgin womb;
Old tyrant Death disarmed; before the flew [ings drew,
The bolts of heaven, and back the fold,
To give access, and make the faithful way;
From God's right hand thy filial beams display,
Thou art to judge the living and the dead:
Ten spare those souls for whom thy veins have bled.
O take us up among the blest above,
To share with them thy everlasting love.
Preserve, O Lord, thy eople and enhance.
Thy blessing on thine own inheritance,

For ever raise their hearts, and rule
their ways:
Ach day, we bless thee, and pro-
claim thy praise.
No age shall fail to celebrate thy
name;
Nor hour neglect thy everlasting
fame.
Preserve our souls, O Lord! this
day from ill:
Have mercy on us, Lord, have mercy
still.
As we have hoped, do thou reward
our pain;
We've hoped in thee, let not our
hope be vain.

V. Let us bless the Father and the Son, with the Holy Ghost. R. Let us praise and extol him for ever. V. O Lord, hear my prayer. R. And let my supplication come unto thee.

Let us Pray.

O God, of whose mercies there is no number, and of whose goodness the treasure is infinite: we humbly thank thy divine Majesty for the gifts thou hast bestowed on us; always beseeching thy clemency, that thou, who grantest the request of

those who ask with humility wouldst not forsake us, but dispose us for the reward to come: thro'. &c.

A Prayer for special Friends.

PRESERVE, O Lord, thy servants *N. N.* for whose health, happiness, and prosperity, we humbly offer up these our petitions to thy sacred Majesty; beseeching the to grant them a persevering constancy in the Catholic faith, a safe passage through this life's dangerous pilgrimage; that no worldly, carnal, or diobolical temptation may have the power to separate them from thee, their prime and only good. Give them grace to correspond to that state and condition of life wherein thou hast placed them; direct them in all their ways, defend them against all their enemies, and grant them finally a happy death and departure out of this world, and a speedy passage after death to the fruition of thy eternal felicity.

For a Friend in Tribulation.

VOUSAFE, O merciful Creator, to afford the sweetness of thy comforts to

thy afflicted servant *N*, and to remove according to thy accustomed mercy, the heavy burthen of his calamities. Give him, we humbly beseech thee, patience in his sufferings, resignation to thy good pleasure perseverance in thy service, and a happy translation from this afflicting life to thy eternal felicity.

A Prayer for Servants or Hirelings

To thee, O God, I offer myself, with all my labours of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer may be with the patience of an humble, panient, and sincere desire of faithfully discharging my duty to thee, whom I serve in every thing belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me,

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness, that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect may I never *May* I never offend in word or action or connive with others in what is evil give bad example, nor yield to others in what-ever is injurious to my superiors, or

displeasing to thee: may I live in peace with every one, give no provoking language, make no parties, carry no false or exaggerated stories; and if provocations are offered, may I suppress all passion, be moderate in my answers, and return good for evil.

In these and all my other duties, assist me, O God, and help me to overcome all my usual weaknesses. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil, and doing good. To thee I consecrate all my labours, and beg thy blessing to attend me in all I shall do this day and evermore.

For the Master and Mistress of a Family.

O MERCIFUL God, I implore thy grace for my direction and help, in the execution of every thing thou hast committed to my charge. Grant me discretion, that I may discover in all things what is best to be done that I may manage them according to the obligation thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my

neglect, idleness, prodigality, or ill management. Let not passion have any influence on my words or actions that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and shew a tenderness towards all under my charge, as knowing that both they and I serve one Master in heaven, who, without respect to persons, will call us all to an equal account.

O Lord, let me never want thy grace to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder, find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honour and glory. I crave thy blessing this

day and for ever, on all I am to do or suffer, and humbly offer myself, and all I possess to thy glory. Help me, O my God, during, to my necessities, now, and for ever. *Amen.*

For Parents.

Assist me, O heavenly Father, in discharging my duty to my children. Endue me with true Christian discretion, to discern what to grant, and what to deny. Let neither passion, ill humour, or fondness, make me yield to them in any thing that may be prejudicial to either soul or body. Enable me always to give them good example: to preserve them from bad company, or from hearing or doing what may induce them to commit evil; and whenever they do amiss, to give them timely correction, more out of love than from passion. Deliver me from all manner of prodigality—intemperance—idleness—vanity—neglect, or ill management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over solicitous to make them great in this world.

Direct me, O God in every par-

ticular that can contribute to their Christain education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities—from discouraging them—or shewing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the troubles they find at home. Be thou a father to them, and supply, thy goodness, whatever is wanting in me. Preserve them against the corruption of the world, from sin, and all evil and excite them to all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. *Amen.*

For Children under their Parents' Care.

HEAVENLY Father, who commandest us to love, obey, respect, and honour our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all its enjoins, and in never doing any thing cotrary thereunto.

May I ever deny myself, in all lawful things, to please my parents; and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting of my parents' advice. May I never afflict them by following bad counsel, wicked company, or any evil ways May I always study to be their comfort, in recompense for all they care, trouble, and love the have had for me. May I never shew impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in every thing relating to my duty, and suffer no change of circumstances to withdraw me from it. May I in no lawful concern whatever offend my parents on earth, nor displease thee, my Father, who art in heaven.

For a Husband or Wife

O God, who hast ordained the

holy state of matrimony, wherein I am engaged, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian, not an unbeliever.

Preserve my love undefiled, according to thy divine comman, and let the duty of love help to conduct me with comfort thro' all the obligatins and difficulties of my state; Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance, as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to and bear with all crosses in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persever with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill humour, or impatience, as to weaken, much less to break the bond which tohu hast sanctified, and which cannot be dissolved but death. May I always be faithful

and indefatigable in the discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure or permission; and under all difficulties, still labour to work out my salvation.

A Prayer which may be daily said by a Woman with Child.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son look down upon thy poor hand-maid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child which thou hast given her to conceive. Preserve I beseech thee, the work of thy hands and defend both me and the tender fruit of my womb from all perils and all evils: grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have to

much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments on me and mine, instead of thy mercies, which I sue for. And therefore, I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confessing them, and continually to cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish I could expiate them with tears of blood: I humbly beg thy pardon for them all, and wish with all my heart I had never committed them: I here offer myself to make what satisfaction for them I am able; and most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now before-hand to thee for my sins, firmly resolving by thy grace never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it is

not, at least I desire it should be, that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more beg, for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever. *Amen.*

For Widows.

O God, the disposer of all things, who hast been pleased to bring me into this state, grant me the grace to bear all its troubles with patience, and make use of all its advantages with Christian prudence; to be a widow indeed; to despise all earthly comforts: to place my wholy trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me

grace to employ my time in such exercises of piety, charity, and solid devotion, as may secure thy mercy to me, and effectually conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies, and extravagances. May I now spend as many hours in prayer and good works as I have mispent in vanity, idleness, or dangerous entertainments. May I endeavour by charity to make amends for all that I have sinfully, idly, or prodigally mispent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances in order to eternal life. May my loss turn to my advantage, an under thy protection, O God, may I find greater comforts than what the world can afford. Assist me, O my God, and let thy grace support me under all my weaknesses.

For those who lead a single Life.

O Blessed Redeemer, who both by thyself and thy apostle hast recommended a single life as the most pro-

per state to serve thee in, without distraction, assist me by thy holy grace, that I may duly consider the advantages of it, and make a right use of them, so as to find the good effects in my soul, for which the apostle gives it the preference to all other states.

May I always rejoice under thy blessings, and being at liberty from those engagements which are attended with endless solicitudes, and enslave the minds of men to the earth, may I avail myself of this my privilege in seeking and serving thee with greater freedom of spirit, having thee now for my spouse. May I not be like one of the foolish virgins, but with the wise wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee with all my strength: that I may thus become holy both in body and spirit. Support me under all my weaknesses; and defend me against all the snares, both of the devil, of the world, and of my own corruption.

Take from me all affection for what ever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone: that, having finished my life here, in imitation of thee, I may wait on thee for ever, in the joys of thy kingdom. *Amen.*

For the Rich.

Most bountiful Lord, I return thee thanks for whatever I possess, and beg thy grace to make good use of whatever plently, thro' thy mercy, I enjoy. May I always so govern myself, as to spend nothing in favour of any vicious or sinful inclination. May I be deaf to all expensive demands of vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto mispent what thou hast entrusted me with, and thereby often most ungratefully offended thy divine goodness.

I confess my past ingratitude,

in justice, and impiety, in the abuse of thy favours and gifts, and earnestly beg pardon of thee, O Lord, for the same, and grace henceforward to manage all thou requirest. To feed the hungry, to clothe the naked, &c. with the overplus of the decent support of myself and of those under me; to lay up for myself a treasure in heaven, lest, like the rich man in the gospel, I suffer eternally in hell, for having so much indulged my passions, and applied thy favours to the service of idleness, vanity, and sin.

It is through thy great mercy, O my God, that I yet live, when thou mightest have cast mè into endless flames. Thou sparest me, that I may make some amends for all the abuses of the goods thou hast so liberally bestowed on me. May I neither hereafter board up riches unnecessarily, nor spend them unprofitably. May I only make use of them for promoting thy honour and glory here, the relief of the poor, and providing such necessaries as thou allowest. May I pay no regard to what the

world applauds or censures, but only endeavour to please thee in a just disposal of what thou has committed to my care, as being not the master, but the steward thereof, and accountable to thee, O my God, the giver of whatever I possess. Assist me herein, O God, and let not riches, nor the evils they lead to, but thyself alone, be the desire of my heart.

For those who live by Gain.

O God, who in punishment of sin hast commanded us to labour for an honest livelihood, grant a blessing to to my endeavours, that what I undertake this day may be attended with success, and may thy grace so direct me, as to do nothing unlawful, though the prospect of gain thereby be never so great. May I be faithful in whatever I undertake in behalf of my neighbour; perform exactly all contracts and covenants with him; and never contrive ways to increase his charges, or become a gainer by his loss. May I never defraud, nor seek to overreach or do wrong to any one, nor use any means whatever which may lead to deceit. I know

the unjust shall never possess the kingdom of God. I know that he that doth wrong shall be accountable for the wrong he has done, and that with thee there is no respect of persons. Ah! what will it avail me, to gain the whole world, and lose my soul?

Let me do to others as I would be done by. Let neither example, authority, custom, nor a general practice, prevail with me to violate thy law, O God, for nothing can make that lawful which thou hast forbid: they are only pretexts, to serve the turn of those who are willing to be deceived. May I forego all worldly advantages, rather than seek them by unjust ways. May I be content with a moderate gain, a strait fortune, and narrow circumstances, nay with bankruptcy itself, rather than strive to better my condition by unlawful means, for securing myself against these inconveniences.

Deliver me, therefore, I beseech thee, O God, from all ways of injustice, and suffer me never to proceed further in any wordly concern, than

thy law permits. Let not the most favourable opportunities of injustice tempt me to violate my duty, but rather let me always hunger and thirst after justice, in order to obtain thy blessing in this life, and that everlasting crown of glory which will be its unquestionable reward in the next.

An Oblation which may be made to Almighty God every Morning and Evening.

Most merciful Lord, and ever living God! behold I, a wretched and ungrateful sinner, prostrate, adore and worship thee, offering up in all humility, immortal praise and thanksgiving for all thy blessings, especially for that unspeakable charity which induced thee to send down thy only begotten Son into this vale of tears, for the work of our redemption.

O Eternal Lord of heaven and earth! I praise and magnify thy ever glorious name, for thy Son's most holy incarnation and nativity; for his poverty, innocent life and conversation; for his heavenly doc-

trine and miracles; for his death and passion; his resurrection and ascension.

I yield thee all possible thanks for the divine mystery of his precious body and blood in the venerable sacrament of the eucharist, wherewith we are nourished, cleansed, and sanctified, and our souls made partakers of all heavenly graces, and spiritual benedictions.

I give thee most humble and hearty thanks, that out of a handful of dust thou wert pleased to make me according to thy own image and likeness, rendering me capable of eternal glory, for the obtaining of which thou didst vouchsafe first to wash me with the laver of baptism, for the remission of that original corruption, which was contracted by my first parents; and afterwards bring me to the profession and practice of the Catholic faith, not ceasing daily to increase the same in me, by the doctrine and instruction of thy Church.

I most humbly thank thee also, that thou hast nourished and clothed me from my cradle, supplying me

with all necessaries for the relief and maintenance of my frail body:

I evermore extol and magnify thy holy name, for having, in thy great mercy, hitherto spared, and patiently expected me, till, by thy grace, I might be awakened from the sleep of sin, and reclaimed from my vanities and wicked courses. For hadst thou dealt with me according to my demerits, my soul (being oppressed with innumerable sins) had long since been plunged into eternal perdition.

In consideration of all these thy mercies and blessings, I most humbly desire that my heart may every day enlarge itself, that it may still render thee a more ample tribute of praise and thanksgiving than it has hitherto paid thee.

O my Lord God! and most merciful Father! never abandon me to myself, but let thy holy fear be ever present in my thoughts, to curb and restrain me within the bounds of obedience to thy law, that I may dread nothing so much in this world, as by a violation of the least of thy precepts, to offend thee. Let thy holy

love temper all the trials and temptations which may befal me, in such a manner, that none of them may at any time overcome me; for thou knowest that of myself I have not strength to resist them.

I moreover beseech thee, most merciful Father, by the profound humility of thy only Son Jesus Christ, that thou wouldst preserve me from all pride, self-love, vain-glory, obstinacy, and disobedience. Cast out of my heart, I beseech thee, the spirit of gluttony and uncleanness; the spirit of sloth and indevotion; the spirit of malice and envy; the spirit of hatred and disdain; that I may never despise the meanest of thy creatures, nor proudly prefer myself before other, but always seem little in my own eyes; inclining to think the best of others, and judge the worst of myself.

Clothe me, O most holy Father, with the wedding garment of thy beloved Son, the supernatural virtue of heavenly charity, that I may love thee, my Lord God, with my whole heart, my whole soul, & with all my strength, that neither life nor death, pro-

perity nor adversity, nor any thing else, may ever separate me from thy love. Grant, that all inordinate affections to the transitory things of this world may daily decrease in me, that thou only mayest be the entertainment and delight of my soul.

O most gracious God, grant thy servant an humble, contrite, and obedient heart: an understanding always employed in honest and pious thoughts; a will tractable, and ever inclined to do good; affection calm and moderate; a watchful custody over my senses, that through those windows no sin may enter into my soul; a perfect government of my tongue, that no corrupt or unseemly language may proceed from my lips; may I never slander, or speak ill of any one, nor busy myself about the faults and imperfections of others, but wholly attend to the amendment of my own life.

O most loving Lord, as long as I am detained in this prison of my body, let this be my comfort: that being free from all distractions, both of the cares and pleasures of this life, I may wholly

devote myself to thy service, attending always to thy heavenly doctrine, and the salutary motions of thy holy Spirit. In these sweet exercises let me pass the solitary hours of my tedious pilgrimage with patience, expecting the closing up of my days, and a happy period to this my miserable life,

And finally grant, O blessed Redeemer of mankind, my Lord and God, that when this my earthly tabernacle shall be dissolved, (being found free from all pollution of sin, through a sincere contrition, and in virtue of the sacraments of thy holy Church,) I may be included in the number of those blessed souls, who through the merits of thy passion and death, are deemed worthy to reign with thee, and to enjoy the glorious presence of the adorable Trinity, Father, Son, and Holy Ghost: to whom, by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end. *Amen.*

O Lord, my God! O Lord, my God! possess my soul, possess my

soul, for ever and ever. *Amen Amen.*

A most devout Act of Contrition.

O My God! the God of my heart! my soul! my life! and all that is within me! whom I have so much offended, that neither the sands on the sea-shore, the stars in the heavens, the flowers of the fields, nor the leaves of the trees can equal the infinite number and unspeakable variety of my sins; I have sinned, I have offended thee, and done evil before the face of heaven and earth! I have departed from thy law; turned my back on thy grace; adored what offended thee; made an idol my guilt, and run on without fear or shame in the ways of deceit, vanity, and perdition. Ah! my God, how much am I grieved for having offended thee! I am pierced with sorrow for grieving so little, when the injuries I have done thee are so great. I am more troubled at the greatness of my ingratitude for having offended thee, than at the greatness of the torments which I have deserved for my sins. I would have the sorrow for my sins to be as great as the sins themselves

I would have my regret for having displeased thee proportioned to the injuries committed against thee: I would have a grief equal to thy mercy: I would willingly bewail the enormity of my sins with tears o blood: more for the offence and insult offered thy divine Majesty, than for the injury and perdition they bring upon myself. I wish, O Lord, that as in offending thee the guilt was infinite, so in repenting thereof the grief were also infinite. But where shall I find so deep a sense of sorrow, save only in the fountain of thy grace? Where shall I find such a grief, save only in the contemplation of thy immense goodness and infinite majesty? Whence are those tears to flow, save only from the ocean of thy mercy? Here I cast myself at thy feet: consider not in what manner, at what time, or how late: consider only that I come. But ah! Lord, in how miserable a condition! how filthy! how abominable! Clad with the deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life. But

in approaching thee, O my God, I come with the confidence of finding in thy mercy a secure heaven; in thy compassion, protection; in thy clemency, a refuge; and in thy goodness, a remedy. Wherefore, O Lord, under the dread of thy justice, I seek no other remedy, save that of thy mercy, nor fly to any other shelter, but that of thy clemency. In thee I place my trust, O my God: for tho' by sin I have lost the nature and privilege of a son; yet thou, O Lord, infinitely good, dost not lose the nature and condition thou hast of a father. Let then, O Lord, thy infinite grace complete that work in me which thy infinite mercy has begun. Let thy clemency come to the succour of thy miserable creature: take pity and compassion on my poor soul. I am firmly resolved, with the aid of thy grace, to amend my life, confess my sins, and persevere in thy service; to pardon injuries, avoid the occasions of evil, and abhor my vices; to make such restitution as I am able, and to observe, as in duty bound, all thy commandments. I

trust, O Lord, in thy infinite goodness, that thou wilt pardon all my sins, thro' the death and passion of my Lord Jesus Christ: for though in his wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy! mercy! mercy! dear Jesus, have mercy on me.

The Prayer Ante oculos, *composed by*

St. AUSTIN.

Recommended to the Devotion of the Faithful by Pope Urban VIII.

BEFORE thy holy eyes, O Lord, we humbly lay open our guilty lives.

If we compare the faults we have committed, with the stripes we have received:

We must confess the evils we have done, are far greater than those which we suffer.

The crimes that burthen our consciences are heavy; but the chastisements which thou sendest are light.

We feel the punishment of sin, and still obstinately persevere in sinning.

Our frail nature faints under thy scourges; and yet our perverse wills grow stronger in their vices.

Our restless minds find no content in the liberty of the world; yet we bend not our stiff necks to thy sweet yoke.

We pine away our days in grief; yet all our sorrow works not the least amendment in our lives.

If thou tarriest for our repentance we abuse thy mercy; if thou takest vengeance on our ingratitude, we cannot bear thy justice.

Whilst under the rod we bewail our offences; as soon as the smart ceases, we forget our tears.

If thou stretchest out thy hand, we promise duty, if thou withholdest thy sword, we cease to pay our vows.

If thou strikest, we cry out for pardon: and when thou hast pardoned, we again provoke thee to strike.

Thus we confess our guilt, and freely acknowledge, that unless thou be merciful, we must be miserable.

Let then thy goodness, O Lord, (whose power, without any merit of our own, created us from no-

thing) grant our petitions, that we may be able to pray: thro' our Lord Jesus Christ, &c. *Amen.*

Anth. We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the pattern of his glorious body.

V. Behold the God of heaven is our Redeemer.

R. In him we put our confidence, and will not fear.

ALMIGHTY God, who for the redemption of mankind didst send thy only begotten Son to assume our flesh and suffer death upon the cross; we humbly pray, that as our Saviour hath left us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory; who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

A Prayer composed by Sir THOMAS MORE *whilst a Prisoner in the Tower.*

GANT me, O Lord, thy grace, in all my fear and agony, to have recourse to that great fear, and wonderful agony, which thou, my sweet

Saviour, sufferedst on Mount Olivet, before thy most bitter passion; and in the meditation thereof, to conceive such spiritual comfort, as may be profitable to my soul.

Take from me, O my God, all vain glorious thoughts: all desire of my own praise; all envy, covetousness, gluttony, sloth, and luxury; all froward affections; all desires of revenge, and of doing harm to others; all pleasure in provoking another person to anger; all delight in reproaches and insults against any in their affliction or calamity. Grant me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind; and in all my thoughts, words, and deeds, to have a taste of thy holy Spirit.

Give me, O Lord, a lively faith, a firm hope, and a fervent charity; a love of thee, incomparably above the love of myself; that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee; not for avoiding the calamities of this wretched world, nor so much for escaping the pains

of purgatory, or those of hell, nor for the attaining the joys of heaven, with respect to my own advantage, as purely for thy love alone.

Retain for me, O Lord, thy love and favour, which my love to thee, were it ever so great, could never without thy infinite goodness deserve.

Pardon, O Lord, my boldness, in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest favour; yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual obtaining of them, if my manifold sins were not the impediments; from which, sweet Saviour Christ, vouchsafe of thy goodness to wash me with that blessed blood that issued from thy tender body, in the divers torments of thy most bitter passion.

Take away from me, O Lord, this lukewarm, or rather stark cold manner of meditation, this dullness in prayer, and grant me fervour and delight in thinking on thee, with grace earnestly to desire thy holy sacraments, and especially to rejoice

in the presence of thy blessedbody, sweet Saviour Jesus Christ, in the holy sacrament of the altar: let me return thee due thanks for thy gracious visitation therein, and at that august memorial, with tender compassion, to remember and consider thy most blessed death upon the cross.

Make us all, O Lord, every day virtually partakers of that holy sacrement; make us all lively members, sweet Saviour Christ, of thy holymystical body, the Catholic Church. *Amen.*

Lord, give me patience in tribulation, and grace in every thing, to conform my will to thine; that I may truly say,

"Thy will be done on earth, as it is in heaven."

The things, good Lord that I pray for, give me thy grace to labour for. *Amen.*

An universal Prayer for all Things necessary to Salvation.

O My God, I believe in thee, do thou strengthen my faith. All my hopes are placed in thee, do thou secure

them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning, and aspire to thee as my last end. I give thee thanks as my constant benefactor, and call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom; to restrain me by thy justice; to comfort me by thy mercy; and defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforth I may think of thee, speak of thee, willingly refer all my actions to thy greater glory; and suffer cheerfully whatever thou shalt appoint.

Lord, I desire that thy will may be done in all things, and in the manner that thou willest, because it is thy will.

I beg of thee to enlighten my understanding; to inflame my will; to purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences; to overcome my temptations; to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affections for thy goodness; a hatred of my faults; a love of my neighbour; and a contempt of the world.

Let me ever remember to be submissive to my superiors; condescending to my inferiors; faithful to my friends; and charitable to my enemies.

Assist me to overcome sensuality by mortification; avarice by almsdeeds; anger by meekness; and tepidity by devotion.

O my God, make me prudent in my undertakings; courageous in dangers; patient in affliction; and humble in prosperity.

Grant that I may be ever attentive at my prayers; temperat at my mals; diligent in my employments; and constant in my resolutions.

Let my conscience be ever upright and pure; my exterior modest; my

conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature; to correspond with thy grace; keep thy commandments, and work out my salvation.

Discover to me, O my God, the nothingness of this world; the greatness of heaven; the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgment, that I my escape hell, and, in the end obtain heaven, thro' Jesus Christ. *Amen.*

A Paraphrase on the LORD'S PRAYER.

Our Father, who art in Heaven.

O ALMIGHTY Lord, Creator of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee Father! O make us ever dutiful children to such a parent! O my soul, ever remember the dignity to which thou art raised, of being a child of God; and see

thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee, and teach me by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy Name.

THE first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with my whole soul, that, in thyself, thou art infinitely happy and glorious, and eternally adored, praised, and glorified by all thy angels and saints. But alas! O Lord, how little art thou known, how little loved how little served in this miserable world! How much is thy name blasphemed even by those who call themselves Christians! How many millions of souls in all parts of the world, though made to thine own image and likeness, and redeemed by the precious blood of thine only Son, live and die in infidelity, error, and vice, to the great dishonour of thy holy name. O when shall so great an evil be remedied! O that I could do any thing

to prevent it! O that I could worthily promote the honour and glory of thy sacred name, by making it known to all nations! O that, like the blessed in heaven, all mankind were happily united in praising, glorifying, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and the whole world may ever adore, praise, and love thee; and not only in words, but much more in our lives, shew forth the glory of thy name.

Thy Kingdom come.

HEAVEN is the seat of thy eternal kingdom, O Lord: there thou livest and reignest for ever. But whilst we remain in this mortal life, *thy kingdom is within us*, as often as thou reignest in our souls by thy grace and love. I earnestly ask, both for myself and for all others, a share in thy eternal kingdom, where we may be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time, I beg that the kingdom of thy grace and love may descend into our souls, that thou mayest ver reign in us without con-

troul; and make us according to thine own heart, that we may never more presume to rebel against thee, the true King of hearts; but be ever thy faithful servants, and subjects of thy love.

Thy Will be done on Earth, as it is, &c.

The blessed in heaven have no other will, O Lord, but thine: this they ever adore, eternally embrace and love, and cheerfully obey. O that we poor banished children of Adam here upon earth, did, in like manner, adore, embrace, and love thy holy will! Lord! it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment it may be the rule of our actions; and that in all our deliberations, we may, with St. Paul, ever cry out to thee, *Lord, what wouldst thou have me do?* O grant, that in all our sufferings we may ever preserve a perfect conformity to thy holy will.

Give us this Day our Daily Bread.

The bread which thou hast prepared, O Lord, for the food and

nourishment of our souls to life everlasting, is no other than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever: and the bread that I will give is my flesh for the life of the world.* This bread of life we earnestly beg of thee; and desire often to receive it sacramentally, as well as spiritually, for the nourishing of our souls with thy heavenly grace. Come, O sweet Jesus, into our poor famished souls, satisfy our hunger *this day* with this *heavenly bread*, till we come to the more happy day of eternity, when the vail being withdrawn, we shall for ever feed on thy divinity. In the mean time, as to the necessaries of this life, grant us what in thy wisdom thou seest best for us, and most conducive to thy honour and our eternal welfare.

And forgive us our Trespasses as we, &c.

Our sins, O Lord, are innumerable; the debt we owe thee is infinite, and, being poor and miserable, we are unable of ourselves to dis-

charge the smallest part of it, or make satisfaction for the least of our sins. But prostrate in spirit before thee, we humbly Emplore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy holy Son, which he has made over to us for the discharge of our debts. And as he has promised forgiveness only to those who forgive, we here from our hearts forgive all that have offended us, and hope, through him to find forgiveness from thee.

Lead us not into Temptation

ALAS! O Lord, the life of man upon earth is a continual temptation. We are encompassed on all sides by mortal enemies: the world, the flesh, and the devil, are ever attacking us with their united force. Our only hope in all these dangers and conflicts centres in thy strength nd protection. O stand thou for us, and we care not who rise up against us. We believe that thou art faithful, and will not suffer us to be tempted above our

strength. O never suffer us to forsake thee, and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits, nor ever glory in having prevailed over us. Arm us not only against the terrors and flatteries of the world: but likewise against the dangers of our passions and concupiscences. And whatever trial thou mayest be pleased to send us, let thy supporting grace ever conduct us thro' them with advantage to ourselves: that by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from Evil. Amen. O SOVEREIGN God, the fountain of all good, deliver us from all evil: from our sins as well as the punishment we deserve for them. From wars, plagues, famine, and such like scourges of thy justice, which we have reason to apprehend hang over our heads on account of our impenitence: from heresy and schism, and that spiritual blindness which self-conceit and pride expose us to. In fine, from

hardness of heart, from final impenitence, and everlasting damnation: from all these evils may thy infinite goodness, O God, deliver us, through Jesus Christ thy Son our Lord. *Amen.*

The CREED *of* St. ATHANASIUS.

WHOSOEVER would be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and unviolated, without doubt he shall perish everlastingly.

Now the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, and the Holy Ghost is eternal.

And yet they are not three Eternals, but

one Eternal.

As also they are not three Uncreateds, nor three Incomprehensibles, but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord:

So we are forbidden by the Catholic religion, to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after; nothing greater or less; but the whole three persons are coeternal to one another and co-equal.

So that in all things, as has been already said above, the Unity is to be worship-

ped in Trinity, and the Trinity in Unity.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world.

Perfect God and perfect man: subsisting of a rational soul and human flesh.

Equal to the Father according to his Godhead and lesser than the Father according to his manhood,

Who although he be both God and man: yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation; descended into hell; rose again the third day from the dead.

He ascended into heaven; he sitteth at the right-hand of God the Father Almighty, from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies; and shall give an account of their own works.

And they that have done good shall go

into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he can not be saved.

Glory be to the Father, etc.

A Prayer in a Storm at sea

O Most powerful, glorious, and merciful Lord God, at whose command the winds blow, and the raging waves of the sea are lifted up, and who also still the rage thereof in the moment it pleaseth thy goodness, I thy creature, a miserable sinner, presume, in this my great distress to call upon thee for help: *Save me, O Lord! or else I perish.* I acknowledge, O God, my past great neglects, and am sorry I have refused to hearken to the calm voice of thy word: but now I see how terrible thou art in all thy wonderful works, the great God to be feared above all; and therefore I adore thy divine Majesty, acknowledging thy power, and imploring thy protection. *Help me, O Lord, and save me for thy mercy's sake. Hear me, O Lord, and save me thro' the infinite merits of my blessed Redeemer Jesus Christ.* Amen.

An internal Act of Martyrdom.

I WILLIGLY and from my heart renounce my country; my lands and possessions; my kindred and friends; yea even the whole world, and whatsoever is most dear unto me; and here, in the presence of God and his angels, offer up myself to the shedding the last drop of my blood, and losing as many lives (if it were possible I had them) as there are hairs on my head, for and in defence of the Catholic faith, and every point thereof; as also in the maintenece of any other pious and just cause; which death I would joyfully and contentedly suffer, not so much for the sake of that good which, thro' God's mercy, would thereby redound to my soul, as chiefly to the honour of the blessed Trinity.

And this act of martyrdom I here make, is so express and sincere, that on my part I know nothing wanting to its perfection; but if in the sight of Almighty God (who searches the reins, and knows better what is in my heart than myself it be any ways imperfect, I beseech him in his mercy to supply the defect thereof, so effectually as that I may truly say with

that holy father and blessed martyr St. Cyprian, *Martyrdom may be wanting to my mind, but my mind never to martyrdom.*

A Prayer to God the Father.

O God, the Father of our Lord Jesus Christ, the God of patriarchs and prophets, God of apostles and martyrs, God of virgins and of all believers; we beseech thee to have mercy upon us, thou who didst send thy Son our Saviour Jesus Christ to redeem us: thy Son born of the Virgin Mary, by the operation of the Holy Ghost, by the annunciation of angels to deliver us from eternal death.

I beseech thee, O Lord, have compassion on thy servant; judge me not according to my works; for I have been disobedient to thy commandments; but thou who lovest repentance, have mercy on me, who before thy face make confession of all my sins, and, for the love of thy holy name, wipe away all my offences.

Make me abide in thy holy Catholic Church with an undefiled, faith, a pure heart, firm devotion a continual love of thee, and perseverance in good works to my life's

end. Deliver me from the eternal pains and torments thou hast prepared for the wicked: grant this for the sake of our blessed Saviour, by whom, and in whom, be ascribed to thee all honour, power, and glory, for ever and ever. *Amen.*

A Prayer in Honour of our Lord's Passion.

I BESEECH thee, O Lord Jesus Christ, that thy precious death may be my resurrection and life; thy sacred wounds, my remedy and cure; and thy most holy body and blood, my meat and drink. May thy blessed Passion bring me to everlasting glory; and let it be the joy, study, and desire, as it is the health and safety of my soul to meditate on these thy mercies, both now and for ever. *Amen.*

THE GOLDEN LITANY.

Commemorating the chief Articles of our B. Redeemer's Life and Passion.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
God the Father Almighty, Creator of heaven and earth, *Have mercy upon us.*
God the Son, Redeemer of the world, *Have*

mercy upon us.

God the Holy Ghost, Sanctifier of mankind, *Have mercy upon us.*

O sacred Trinity of Persons in unity of Essence, *Have mercy upon us.*

Thro' thy power in creating heaven, earth and all things therein contained,

Thro' thy goodness in making man to thy own image and likeness,

Thro' thy mercy in redeeming man after his fall,

Thro' thy unspeakable love in making choice of the Virgin Mary for thy Mother,

Thro' the ineffable mystery of thine incarnation, whereby thou vouchsafedst to unite thy divine person to our frail nature,

Thro' thine immaculate conception, and thy nine months imprisonment in the sacred Virgin's womb,

Thro' thy blessed birth in a poor stable at Bethlehem,

Thro' the hunger cold, and other inconveniences which thy tender body endured, being laid in a t crib between an ox and an ass,

Thro' thy painful circumcision the eight day after thy birth, when thou didst begin to shed thy precious blood for our sakes.

Thro thy blessed name Jesus, which was then given thee,

Thro' the mystical offering of gold, frankincense, and myrrh, presented unto thee by the three kings, whom, by a miraculous star, thou didst conduct out of the East, to adore thee in thy cradle,

Thro' the oblation of thyself to thy Eternal Father in the temple, where thou wast acknowledged by Simeon and Anna, redeemed by thy poor Virgin Mother with

Have mercy upon us.

a pair of pigeons,

Thro' thy flight into Egypt for the avoiding king Herod's cruelty, and by all thou didst suffer there with thy mother and St. Joseph,

Thro' thy return from thence to Nazareth, and the humble obedience thou didst there render to thy parents,

Thro' thy being lost by thy parents in Jerusalem, where after three days thou wast found by them sitting amidst the doctors,

Thro' the secret and hidden life thou didst lead in Nazareth with holy Mary and Joseph, from the twelfth year of thy age to the thirtieth,

Thro' thy humble receiving of Baptism at the hands of John, in the river Jordan,

Thro' thy forty days fasting in the desert, and the three temptations of the devil, which thou didst there endure and overcome,

Thro' thy first miracle of turning water into wine at the marriage-feast of Cana,

Thro' the zeal thou shewedst for the honour of thy eternal Father, in casting the buyers and sellers out of the temple,

Thro' thy humble condescending to discourse with the Samaritan woman, sitting at the fountain,

Thro' thy exceeding great charity in healing the young man of Capharnaum, Simon Peter's mother in law, and a multitude of infirm persons,

Thro' the power thou shewedst in appersing the tempest at sea, walking on the water, and enabling Peter to do the same,

Thro' thy efficacious calling of Peter and

Have mercy upon us.

Andrew, James and John, from their boats, and Mathew from the receipt of custom, to follow thee,

Thro' thy choosing twelve apostles, to whom thou madest that divine sermon on the mount, which contains the pattern of a perfect christian life,

Thro' the mercy thou shewedst the penitent Magdalen, thy preferring her before the Pharisees, and pardoning her sins,

Thro' thy sending thy twelve apostles to Preach the gospel to the people,

Thro' thy miraculous feeding five thousand persons with five loaves of bread, and four thousand with seven loaves,

Thro' thy appointment of Peter to be the rock on which thou wouldst build thy Church, for his having confessed thee to be Christ the Son of the living God,

Thro' thy glorious transfiguration upon mount Thabor, in the presence of thy disciples, Peter, James, and John,

Thro' thy teaching us the force and virtue of prayer, and giving us an exact form thereof in the divine *Pater Noster*,

Thro' the inflamed desire thou [illegible] to redeem mankind,

Thro' thy meek and humble riding on an ass into Jerusalem on Palm Sunday,

Thro' thy humbly washing the feet of thy disciples, and even those of Judas the traitor,

Thro' thy unspeakable love shewn in the institution of the sacrifice and sacrament of thy most precious body and blood,

Thro' the prayer thou repeatedst twice in the garden, when in thy most bitter agony a sweat of blood trickled down thy body,

Have mercy upon us.

Thro' thy condescending to receive a kiss from the wicked Judas,

Thro' thy being apprehended, bound, and brought before the tribunals of Annas and Caiaphas,

Thro' the blows, buffets, and opprobrious usage thou didst patiently endure all that night,

Thro' thy being presented to the Pagan Judge Pontius Pilate, in the quality of a notorious criminal,

Thro' thy being sent by him to King Herod, and the scorn wherewith thou wast treated by him and his guards,

Thro' that most cruel and contumelious whipping which thou enduredst at the pillar,

Thro' the barbarous clamours of the people, to have the murderer Barrabbas pardoned, and the innocent Jesus put to death,

Thro' all the false accusations, suborned witnesses and slanderous lies brought against thee by the Jews,

Thro' the shameful plucking off thy clothes, and exposing thy naked body to the view of the multitude.

Thro' the pressing of a sharp crown of thorns on thy sacred head,

Thro' thy being clothed in a purple garment, and having a reed put into thy hand for a sceptre, being exposed to derision as a mock king,

Thro' the scoffing salutations, genuflections, and scornful adorations, whereby thou wert derided by the Jews and soldiers,

Thro' their spitting on thy divine face, and striking thy sacred head with a reed,

Thro' thy being brought forth to the people in so deplorable a condition, Pilate saying, Behold the man,

Thro' the horrid clamours of the Jews, and their repeated vociferations of Away with him, Crucify him,

Thro' that patience wherewith thou heardest the sentence of death pronounced against thee,

Thro' the carrying of thy heavy cross on thy shoulders to mount Calvary,

Thro' the cruel racking and most painful stretching of thy whole body upon, and the nailing of thy sacred hands and feet, to the cross.

Thro' the compassion thou hadst on thy sorrowful mother and St. John, standing at the foot of the cross

Thro' thy charity in praying for thy persecutors and murderers, and promising paradise and pardon to the thief,

Thro' the seven last speeches thou utteredst during the three hours that thou didst hang on the cross,

Thro' the vehement thirst thou didst suffer, and the gall and vinegar thou drankest.

Thro' thy last agony, in which thou breathedst forth thy blessed soul into the hands of thy heavenly Father,

Thro' the opening of thy side with a lance, and the blood and water that issued therefrom,

Thro' the descent of thy soul into *Limbus Patrum*, to conquer the devils, and set the ancient Fathers at liberty.

Thro' the taking down of thy dead body, from the cross by Joseph and Nicodemus in order to its burial,

Thro' the glorious resurrection from death to life on the third day,

Thro' thy frequently appearing to thy blessed Mother, to Mary Magdalen, to Peter

Have mercy upon us.

and to thy apostles, comforting and confirming them during the space of forty days,

Thro. thy admirable ascension into heaven in the sight of thy sacred Mother and thy disciples,

Thro' the miraculous descent of the Holy Ghost in the form of fiery tongues upon thy apostles,

Thro' all thy actions and suffering during thy thirty-three years sojourning amongst men, and thro' all that is pleasing to thy divine Majesty in heaven or on earth,

V. O Lord, graciously hear our prayers. R. And let our cry come unto thee.

Let us Pray.

VOUCHSAFE, O almighty and allmerciful God, our Creator, Redeemer, and Sanctifier, to have compassion on us, and on all those who shall humbly present these petitions to the throne of thy mercy, in commemoration of thy sacred life and bitter passion: and we beseech thee for thy own dear sake to grant our friends and benefactors, and all those for whom we intend or are any ways bound to pray, the pardon of their past offences, and a preservation from future failings; that serving thee faithfully loving thee fervently and obeying thee perseverantly, during the remainder of our earthly

pilgrimage, we may at length enjoy thy beatifying presence or all eternity in thy heavenly paradise. *Amen.*

May the blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us, and remain with us for ever. *Amen.*

The Litany of the most holy Name of JESUS.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven, *Have mercy upon us.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus. Son of the living God,
Jesus, splendor of the Father,
Jesus. brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice.
Jesus, Son of the Virgin Mary,
Jesus, most amiable.
Jesus, most admirable,

Have &c.

Jesus, the mighty God,
Jesus, father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, the way, the truth, and the life,
Jesus, the joy of angels,
Jesus, king of patriarchs,
Jesus, inspirer of the prophets,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,

Have mercy upon us.

Have &

Jesus, spouse of virgins,
Jesus, crown of all saints,
Be merciful unto us, *Spare us, O Jesus.*
Be merciful unto us, *Hear us, O Jesus.*
From all evils *Lord Jesus deliver us.*
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From a neglect of thy holy inspirations,
Thro' the mystery of thy holy incarnation,
Thro' thy nativity,
Thro, thy divine infancy,
Thro' thy sacred life,
Thro, thy labours and travails,
Thro' thy agony and passion,
Thro' thy cross and dereliction,
Thro' thy pains and torments,
Thor' thy death and burial,
Thro' thy holy resurrection,
Thro thy admirable ascension
Thro' the coming of the Holy Ghost

Lord Jesus deliver us.

the Comforter,
In the day of judgment,
Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world *Have mercy upon us, O Lord Jesus*
Christ Jesus, hear us.
Christ Jesus, graciously hear us.

V. May the name of the Lord be blessed.

R. From henceforth, now and for ever.

Let us pray.

O Lord Jesus Christ, who hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you: grant, we beseech thee, to us thy suppliants, the effects of thy most divine love, that we may love thee with all our hearts in word and deed, and never cease from praising thee, who livest and reignest, &c.

O God, who hast rendered the

most glorious name of thy only begotten Son our Lord Jesus Christ, most worthy to be loved with the highest affection by thy faithful, and exceeding dreadful to evil spirits: mercifully grant, that all who devoutly honour the sacred name of Jesus on earth, may receive in this life the sweetness of holy consolation, and obtain in the future the happiness of eternal joy and bliss. Thro' the same, &c.

May the divine assistance always remain with us. *Amen.*

Prayer of St. Bernard.

REMEMBER, O most holy Virgin Mary! that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding therefore in your goodness, behold me a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation.

Despise not, O Mother of Jesus, the petition of your humble client, but hear and grant my prayer.

The Litany of our BLADY *of* LORETTO

So called from its being usually sung in the Church of Loretto on all Saturdays, and Festivals of the B. Virgin Mary.

ANTHEM.

We fly to thy patronage, O sacred Mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have mercy upon us.*
God the Son, Redeemer of the world, *Have mercy upon us.*
God the Holy Ghost, *Have mercy upon us.*
Holy Trinity, one God, *Have mercy upon us.*
Holy Mary, *Pray for us.*
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ
Mother of divine grace,
Most pure mother.

Most chaste mother,
Undefiled mother,
Untouched mother,
Most amiable mother,
Most admirable mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most mercifully Virgin,
Most faithful Virgin,
Mirror of justice,
Seat of Wisdom,
Cause of our joy.
Spiritual vessel,
Honourable vessel,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of Ivory,
House of gold,
Ark of the covenant
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comfort of the afflicted,

Pray for us.

Help of Christian,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

Pray for us.

O Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

O Lamb of God, that takest away the ins of he world, *Hear us. O Lord.*

O Lamb of God, that takest away the sins of the world, *Have mercy upon us,*

ANTHEM.

We fly to thy patronage, O sacred Mother of God: despise not our prayers in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

POUR forth, we beseech thee O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: thro' the same Christ our Lord. *Amen.*

V. May the divine assistance always remain with us. R. Amen.

V. And may the souls of the faithful departed, thro' the mercy of God, rest in peace. R. Amen.

Acts of Faith, Hope, *and* Charity, *recommended to the frequent Use of the Faithful, by a Brief of his Holiness, Pope* Clement XIV. *dated April* 5, 1772.

A Prayer to be said before these Acts.

O ALMIGHTY and eternal God, grant to us an increase of faith, hope, and charity: and that we may deserve to obtain what thou promisest, make us love what thou commandest. Thro Christ our Lord. *Amen.*

An Act of Faith.

I FIRMLY believe there is one

God, and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the power of the Holy Ghost, and that in this our human nature he was crucified and died for us; that afterwards he rose again, and ascended up into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. Moreover I believe whatsoever the Catholic Church proposes to be believed, and this because God who is the sovereign Truth, which can neither deceive nor be deceived, has revealed all these things to this his Church.

An Act of Hope.

O My God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins thro' the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy

grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign God; and for thy infinite perfections, art most worthy of all love; and for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O My God, for the sake of thy sovereign goodness and infinite perfection, which I love above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my sins, this thy infinite goodness; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

INSTRUCTIONS AND DEVOTIONS FOR CONFESSION AND COMMUNION.

God, who wills not the death

but the repentance of a sinner, has, in the sacrament of penance, mercifully provided Christians with the means whereby they may obtain pardon of their sins, and be again restored to the favour of their heavenly Father, which they had forfeited by their offences. So that, whoever is conscious to himself of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with him in the manner himself has prescribed and commanded. But then it ought to be his principal care sincerely to perform all that is exacted of him, with a seriousness proportioned to the greatness of the word he is ingaged in; ever remembering, that as mercy and pardon are promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those that do it negligently. It being therefore a matter of the last importance, to perform so great a duty well, I presume it will not be deemed an unacceptable charity

to give a sinner some assistance and encouragement; to take him, as it were, by the hand, lead him thro' every part of this great undertaking. But then it must be permitted me, for the sake of such as are ignorant, to explain some points by way of Question and Answer.—☞ The *Questions* are put in *Italic*.

Instruction on the Parts of the Sacrament of Penance; and Examination of Conscience.

How many parts has the sacrament of penance?

Three: Contrition of the heart; confession of the mouth; and satisfaction of works: therefore every sinner who desires to obtain pardon of his sins, must in the first place be heartily sorry for them; then confess them, and afterwards perform what is enjoined him by the priest, in testimony of his sorrow, and to make some satisfaction to the divine justice for his offences.

What is the first thing required of a sinner, who sincerely desires to acquit himself worthily of his duty.

and obtain pardon of his sins?

I would advice him to retire in private, and implore the assistance of heaven in the following manner:

PROTESTATION.

O God, the Searcher of hearts, behold I here declare in thy presence, that what I now design is sincerely for the honour of thy name; and because I heartily desire to be delivered from the guilt of my sins, therefore I come to this sacrament of penance; that complying with thy holy institution, I may obtain thy blessing and pardon, as thou hast promised: may thy holy grace assist me for the performing this great duty well, as it is thy mercy which has called me to it.

After this how must he proceed?

He must then prepare for the first part, viz. *contrition.* And as a sinner cannot well conceive a true and sincere sorrow for his sins, unless he first knows what they are, therefore, after he has made his protestation, he must then apply himself to the *examination of his conscience*, in order to discover the particulars wherein he has offen-

ded God, and conceive such a true sorrow for them, as may be available to obtain pardon.

How must he make a good examination?

Let him begin it with prayer; for as the seeing our own failings is a point of the utmost concern, so it is also a task of the greatest difficulty; and if not assisted by the light of God's grace, I fear he will deceive himself, and be subject to many delusions, by sometimes mistaking trivial for great sins, and at other times overlooking his greatest sins, as if they were of little or no consequence. There being no remedy for this natural blindness, but the light of heaven, that sinner must be to the last degree presumptuous, who begins his examen before he has implored help and direction from above, which may be done thus:

A Prayer before examination of Conscience.

I Am perfectly sensible, O my God, that I have many ways offended thy divine Majesty, and pro-

voked thy wrath by my sins; and that if I obtain not pardon; I shall be cast out of thy sight for ever. I desire therefore at present, to call myself to an account, and look into all the sins whereby I have displeased thee; but, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me therefore at present thy grace, whereby I may discover all my imperfections,—see all my failures,—and duly call to mind all my sins,—for I know nothing is hidden from thy sight. But I confess myself in the dark as to my own failings; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many too are there quite concealed from me! But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself, nor a

stranger to my own failings, nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light illumine my understanding, that I may have a perfect view of all my sins and iniquities, and that, sincerely repenting of them, I may know thee, and be again receiv ed into thy favour.

Instruc.—Having thus implored the divine assistance, the sinner must turn his thoughts to the making the examination of his conscience, in as strict and serious a manner as if he were within a few hours to appear before the judgment seat of God; he must examine what those sins are which he apprehends would then rise up against him, and wish he had never committed; in order to prevent the severity of the last judgment, and under the assurance, that if he judges himself now he shall not be judged hereafter.

What method do you propose, to

avoid confusion in this examination?

I would have him observe that there are two kinds of sins; the one committed *willingly, knowingly*, and *deliberately*, in matters of moment, called *mortal sins*; and the other in matters of less concern, or at least, done without consent or knowledge of the evil, and are called *venial*. Now it is according to these two kinds of sin that I would have him regulate the method of his examen. Let him first examine whether he has been guilty of any wilful transgression; whereby he has mortally offended God, and recollect in what particulars and then, making enquiry into his *venial* sins, under these two heads rank his offences.

But suppose he has to look over a lapse of many years, and should his sins be numerous, are there no means to assist him in bringing them back to his recollection?

The method commonly observed, is to recollect the *place* he has lived in, the *persons* he has conversed with,

the *business* he has been engaged in, the *obligation* of his state, the *passions* to which he may have been most subject, and the *occasions* he has met with. Or else, let him consider the *three-fold duty* he owes to God, his neighbour, and himself, and reflect in what particulars he has transgressed them.

But should he forget some of his sins, is there no remedy?

Let him take the *commandments*, *the precepts* of the Church, and the *seven deadly sins*, and examine himself upon each of them separately; let him examine whether he has transgressed against it, in what instance, and how; and though his sins may be numerous, yet being thus brought under different heads, he may the more easily remember them. He may also make his confession in the same order, accusing himself in the first place of all the sins he may have committed against the first commandment; then the second, and so proceed on.

May he not write down his sins, in order to refresh his memory?

In *general confessions*, when the examination is of different years, he may; but in *ordinary confessions* it is not permitted without the advice of his director, it being apt to breed scruples, and produce too great an anxiety of spirit.

How much time would you advise him to take for making his examination? There can be no general rule prescribed; but in this, as in all other affairs, the time must be according to the work. A week's examination, for instance, requires not so much time as a month, nor a month's as a year; nor a years so much as that of a man's whole life: every one must consider his own particular circumstances, capacity, and state of life, and take as much time as he thinks necessary for the well performance of so great a concern: but as to those who have many years back to examine and prepare for confession, I think they should not attempt it all at once, but rather at several times, in order to refresh their spirits: for as too close an application dulls, so convenient in-

terruptions prepare the mind for a more diligent attention and better discharge of this duty. But with respect to such as go to confession every month, or oftener,——who avoid all wilful and mortal sins,——whose lives are so uniform as to be every day the same,——I would advise them not to be over tedious in making their examination, especially if they be of a solicitious and anxious disposition; for such often deceive themselves; disquieting their minds with long and scrupulous researches, flattering themselves at the same time as if they were performing a great duty, whilst they are only yielding to their own weakness, and led away by a blind fear and infirmity of temper.

Would you not have them to be very earnest in an affair of so much concern?

Certainly: but not with such an earnestness as destroys all care; for this work ought to be done with a serenity and composure of soul, when the mind is more penetrating and

quick in discovering all imperfections: but if once disquieted or perplexed, it is no longer fit for acquitting itself of this duty; and therefore I cannot but consider such an excessive solicitude as a snare of the enemy; and whoever follows it, is certainly led astray by a wrong guide. But let not the careless Christian here mistake me, as if his sloth was here favoured in making his *examen* in a heedless and negligent manner.

It will be almost impossible to avoid this solicitude, if we are obliged to confess all our venial sins, they being so numerous, and mixed even with our best actions; tell me, therefore, are we bound to call to mind and confess all our venial sins?

The Church obliges us only to confess our *mortal* sins; but with regard to such as are *venial*, she only declares it to be profitable and convenient to confess them, this being the most assured means to obtain grace for their amendment. But then there is a consi-

derable difference between venial sins, and more reason to confess some of them than others: and whoever observes this difference may easily avoid solicitude: both in his examination and confession,

what are these venial sins we have more reason to confess than other

Those that are *habitual:* for example, when a person observes in himself an ill *habit*, or *custom* of falling into any sorts of *venial* sins, I would advice him to confess it: because, though it may be light in itself yet being neglected and multiplied, it becomes very dangerous; for how many fall miserably into *mortal sins*, through their neglect in correcting *venial* ones? Now, as to the discovering this kind of venial sins, there is no difficulty whatever, it being morally impossible to have a bad custom, and not be sensible of it upon reflection. *Venial* sins may be reduced to three classes, viz, such as proceed from *weakness;* such as are committed through *inadvertency*, or *sur-*

prise; ——and such as we fall into deliberately, or by an *affected* or *wilful negligence*, so as to take no pains to amend them, or else from an *irregular affection* we bear to some creature. Now as to the last, into which we fall with the consent of our own will, it is but reasonable we should make inquiry into them, and confess them: since the salvation of our souls so much depends upon their amendment. But as to the two former, proceeding from *weakness* and *surprise*, though we ought to avoid them as much as possible, yet, on account of their being so numerous and secret, whoever goes about to call them to mind, must necessarily be perplexed with great solicitude, by indiscreetly undertaking a work which it is not in their power to execute. And therefore, though it may be proper to reflect on them occasionally, and from such a view of our misery, to humble ourselves in the sight of God, and seriously endeavour to amend them; yet to think of *confessing them all* would be a great

hinderance, not a help to virtue? Hence it appears, that besides the obligation of confessing all our *mortal sins*, we ought also not slightly to pass over such venial sins as we either commit through habit, with *full deliberation*, or through *wilful neglect*, as the examining into and confessing them would greatly contribute towards our improvement in piety and virtue; and as these sins are easily discovered by such as carefully watch over their souls, I think it a task which might be accomplished without much trouble or anxiety.

Pray how can I examine and confess my sins of thought?

Sins of thought, it is true, are to be confessed; for God, *the searcher of all hearts*, sees and knows our most hidden thoughts, and will call us to an account for such of them as are evil, if not cancelled by penance; for be assured, that whatever is a sin in *word*, or in *deed*, must likewise be a sin in *thought*; especially if en-

tertained willingly and knowingly. A person therefore preparing himself for confession, is not to enquire, how many evil thoughts he has had in his mind; but how many he has admitted *willingly* and *knowingly*, without endeavouring to cast them off; and as many as he discovers of them, so many sins has he to repent of; *mortal*, if the thing thought of be mortal sin, otherwise but *venial*.

What account then is to be made of such evil thoughts as he resists, and endeavours to cast out of his mind?

He must consider them as so many *temptations* or *trials*, for the exercise and improvement of virtue; and therefore, whoever finds himself assaulted with evil thoughts though five hundred times in a day, and has as often withstood them, need not be troubled on the account, as thinking them so many sins, or matter of confusion, but rejoice and thank God for so many victories obtained over the enemy; for which he may

one day hope to be recompensed with a crown of glory. "Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of glory" "*James* i. 12—*This is some comfort.*

But tell me, is there no difference between sins of thought, besides those already mentioned?

Yes, there are three, viz. 1 *Complacency*: 2. *A desire*: and 3 *A resolution* to put the sin in execution; one greater than the other, but the last the greatest.

N. B. *The method of the examination of conscience may be seen at the end of these instructions. Instruction on the first Part of Penance, viz. Contrition.*

When the sinner has recollected all his sins, may he go immediately to confession?

By no means: being as yet but half prepared, and that the lesser half too; for though he has truly examined his conscience, and recollects all he has to confess, still he must take time to beg pardon for his sins, stir up his heart to sorrow and

contrition for them; and make firm resolutions of amendment for the time to come: without this, what benefit can be received by confession? which would be nothing but a fruitless ceremony, if not accompanied by a change of heart, detestation of sin, and sincere purpose of amendment.

How much time ought we to take for the exciting of this sorrow, and resolving upon amendment?

This *sorrow and resolution of amendment* are so absolutely necessary, and at the same time so difficult, that Rodriguez, one of the greatest masters in spirituality, requires double the time for it as is taken for the examination. So that, if the whole time necessary for preparing for confession were divided into three parts, he would have the first spent in making the examen, and the two others employed in begging pardon, exciting true sorrow, and making resolutions of offending no more. And however some may warmly imagine, that there can be no danger of their confession being invalid, un-

less from a want of examination, this author is of another opinion, and fears that there are more confession sacrilegious and null from a want of true sorrow and sincere purpose of amendment, than on any other account whatever. P. 1. t. 7. c. 20.

What then would you advise a penitent to do?

Having made his examination, I would advise him by no means to think himself fit for confession, but rather apply himself to a change of heart, by exciting it to true sorrow and contrition, and a serious resolution of amendment.

How can this be done?

By prayer: for however troubled and sorrowful he may appear upon preparing for confession, yet that true sorrow and contrition which forms a necessary part of this sacrament, is not a *natural* sorrow, but a *gift* of God, not to be obtained but by prayer.

And therefore, should there be any who, as soon as they have fi-

nished their examination, immediately run to confession, it is to be feared they either wholly neglect the essential part of this sacrament, viz. *contrition*, or else tempt God, in rashly expecting so great a favour, without using any endeavour to obtain it.

What prayers are proper on this occasion?

I will here insert some selected out of the most approved books of devotion.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow, and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavours will be in vain, and I shall be for ever miserable. Have pity therefore on

me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins: grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it now be thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied by an amendment and a change of life, that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. *Amen.*

[*Then let the penitent apply himself seriously to such other prayers and considerations as may be proper for obtaining contrition, that whilst he asks it of God, nothing may be wanting on his part to obtain it.*]

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge and am sensible of the multitude and enormity of my sins. It is thou;

O my God, perfidious creature as I am, whom I have offended; it is against thee that I have rebelled. To follow my pleasures and indulge my passions, I have abandoned thee, and lost thy grace; I whom thou hast created to thine own likeness, and redeemed by the blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits: like them, I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son, Jesus Christ, my Saviour, to suffer death. How then, O my God, how can I sufficiently deplore so great an evil! Who will give water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins.

ALMIGHTY and eternal God, to whom is due all honour and glory a

behold I (a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion) come to thee, my Creator, my God, my Redeemer, my merciful Judge, and my Saviour, accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, transgressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty, and thy commands, I cannot but consider myself as unworthy either to lift up my eyes to heaven, or appear in thy presence. But whither, O Lord my God, shall I flee from thy face? where shall I conceal myself from thy anger? Who can restore me to thy favour? It is only from thy goodness that I can expect so great a blessing: for art not thou my Father, whose mercies are in-

finite, and compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore I prostrate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into thy favour, O Lord, and confirm me in all good, that my soul being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, Son of the living God, the Advocate and Mediator betwixt us sinners and thy eternal Father, humby beseeching thee, thro' that infinite charity which brought thee from heaven to the ignominy of the cross, and thy precious blood spilt thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences; that by thy assistance I may sincerely repent and amend of all my failings; that dying

to myself and the world. I may live only to thee, and never suffer either passion or pleasure to divide me from thee any more.

Alas! my Father and my God, how comes it to pass that I should have so often offended thee!

Thou seest, O Lord, neither goodness nor health in me; have mercy therefore on me, for I have sinned against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds? how great my weakness and misery, for the curing of which thou wert crucified and slain: and to whom shall I complain of all these my evils, if not to thee, O Lord! the Saviour and Redeemer of my soul? Be merciful therefore to me a sinner, sweet Jesus! for nothing is more pleasing to thee, than to have compassion on those that are miserable. Restore me to thy favour; receive me again into thy friendship, and cast me not off on account of my offences; for what can I, miserable creature, do but offend?

And what canst thou, O infinite Goodness, do, but have mercy and spare? Spare me, therefore, according to thy infinite goodness, and grant me now tears of a sincere repentance, that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against thee, my God, my Creator and Redeemer. Soften my hardened rest, inflame my frozen heart, that I may with unfeigned sorrow repent, for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to serve thee? Whilst I behold myself, I see no hopes of amendment; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils; that I may conquer my passions, reform all my bad habits, and by a true change of life and manners, be entirely united to thee, and with thee live for ever. *Amen.*

To thee, O merciful Jesus, in the bitterness of my soul I come, beseeching thee to have compassion on me, and deliver me from my sins; despise not, O God, the cries of thy lost sheep; reject not the sighs of thy prodigal child, who desires to return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed, and detest them here in thy presence: because he love thee above all things, and honour thee as my gracious God, worthy of infinite love. And for this reason I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if any thing be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood and infinite merits, supply all the defects of my weakness: for it is in

thy death I place all my trust; thro' thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverence to the end in the good resolutions I have now made in thy presence. As therefore it is by thee I come to the knowledge of my misery, so it is bythee my good purpose and sorrow for my offences must be perfected. May the fire therefore of divine love now inflame my soul, and consume therein whatever is displeasing to thy infinite goodness. Sanctify my heart ——purify my affections and desires—— that dying to myself, I may ever live to thee, and at length depart this life in thy grace and favour. *Amen.*

☞ *Such as go to confession over night, or otherwise have leisure, may use the following Aspirations, either before or after confesions, with benefit to their souls.*

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have

mercy on me and save me.

O God my chiefest good, how far have I wandered from thee by my sins? How long have I dwelt at a distance from thee, in the region of misery, where I had quite lost myself.

Most loving Father I have sinned against heaven and before thee, and am unworthy to be called thy child; make me as one of thy servants, and may I for the future be ever faithful to thee. It truly grieves me, O my God, to have sinned, and so many times transgressed thy law: but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins. O Lord; I abhor my wickedness; I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose no more to offend thee, nor consent to sin; O let me suffer all kinds of pain and infamy, nay even death itself, rather than return to my former course of life, and live thy enemy.

Loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me, in the most affectionate manner imaginable, "Come, dear soul, thou hast gone after many lovers, but return to me and I will receive thee yet again." *Jer.* iii.

II. Now I begin, O Lord, now I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies.

Perfect, O God, the work which thou hast now begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all thy gifts! And yet now, with all the tenderness of a loving Father, thou recallest me from sin, and rescuest me from hell and everlasting damnation.

Alas! my soul is full of anguish and confusion at the recollection

of the many sins whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

O that I had never transgressed thy commandments, nor fallen into such an abyss of misery and calamity! O that I had never sinned! happy those souls, who have preserved their innocence, and never forfeited that grace they received at the font.

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, thro' the bowels of thy infinite goodness, secure me by thy most efficacious grace against all my wonted failings for the time to come.

Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected thy helps, contemned thy visits, and been deaf to thy calls: Lord, what shall

I do, or what course shall I take! It grieves me from my heart, that I have ever offended thee: but do thou vouchsafe to have mercy on me, O sovereign Lord of my life.

Behold thou seest nothing good nor wholesome in my soul. I am blind and miserable, and without thee, O God, I can do nothing.

III. My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of thy mercy; but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner; grant me then grace of a true repentance, and let heaven rejoice at my amendment.

Thou willest not the death of a sinner, but that he be converted and live: grant me then that spiritual life which I want; for behold, O Lord, I sincerely desire to live.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance: behold a

most miserable sinner here before thee: O draw him most powerfully to thee.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out my iniquities.—Sprinkle me with thy precious blood, and I shall be made whiter than snow—Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my soul, how long turnest thou thy face from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay worse than the prodigal: but do thou, O Father, vouchsafe to have compassion on me: clothe me with the robes of thy grace, and receive me into the arms of thy mercy.

Let not thy precious blood, my dear Saviour, be shed for me in vain; but may it now bring forth the fruit of a sincere repentance, and open me a way to life everlasting.

IV. How great is thy goodness,

O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. Ah, what return shall I make for thy infinite mercies: O let this mercy be added to the rest, that I may never more offend thee: this single favour I earnestly beg of thee, O Lord, viz. that I may for the future *renounce my own way to follow thine.*

Come, Lord, take possession of my heart, and cast out from thence whatever thou knowest profanes or defiles this thy temple:—destroy and eradicate all that displeaseth thee, and lay therein the foundation of a new life.

I confess I have sinned; but, if thou wilt, thou canst make me whole. Heal, most loving Father, this my soul.

O that I were free from all vice! that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed and orderly both within and without! But when shall I be thus happy, when thus

pure in thy sight! Lord, I will labour and take pains to reform myself, and I beg thy assistance for this work: but if I find not that good effect I desire, I will still persevere in my duty, and wait with patience and humility till thou shalt please to give a blessing to my endeavours. Help me, O Lord my God, and have compassion on my sinful soul. *Amen.*

When a penitent has proceeded thus far, and has reason to hope that he is truly sorry for and detests his sins, may he then go to confession?

Yes; after renewing his *purposes* and *resolutions of amendment*: and for this end let him consider, how strict a watch and great diligence is necessary for this work; let him also reflect on the *occasions* of his sins, and resolve effectually to avoid them; for it is extremely rash, to undertake a work, and at the same time not consider on the means whereby it is to be effected. Having seriously done this, let him then go to confession.

Of the second Part, viz. *Confession.*

Are there any particular directions you would have the penitent observe with respect to this part of the Sacrament?

There are some recommended by St. Francis de Sales, in his *Introduction to a Devout Life*, which he ought to remember, viz. not to make his confession consist in *negative or general failings*, as is the custom of some, saying "I have not loved God as I ought; or I have not prayed with so much devotion as I ought; I have not been so patient as I ought;" for in these general accusations there is no particular sin mentioned; nor any thing by which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same therefore he ought to consider what particular reason he has to make these general accusations; and having discovered where its *fault* lies, to accuse himself of it in particular; so that instead of accu-

sing himself of *not having prayed with as much devotion as he ought*, let him see whether the fault lay in admitting voluntary distraction, or in not chusing a convenient time, place, &c. and as he shall find himself to blame, so let him accuse himself. Let him also explain the *motive* or *occasion* of his sins; in the case of untruths, for example, let him accuse himself not only of *lying*, but declare whether it was out of *vanity* or in *excuse*, or *for the doing a prejudice*, &c. and so of his other sins; for by this means he clearly lays open the state of his soul, and the confessor knows how to prescribe proper remedies for his sins. With respect to mortal sins, he must discover how often he has fallen into each, for otherwise his confessor can from no judgment of the state of his soul, there being a considerable difference betwixt committing a sin *twice* or *thrice*, and *twenty* or *thirty* times. And if he cannot exactly recollect himself as to the number, let him, upon reflection, make the best gues

he can, and sincerely confess as near to the truth as he is able. But if the penitent has lived in a sinful state for any length of time, and frequently fallen into any particular sin, he needs not then think of mentioning the number of his offences, but rather *the length of time* in which he has lived in that sinful state. As in the case of a highwayman, who has spent many years in that wicked course of life, it would be impossible for him to recollect the *number* of his crimes; and therefore the most certain method of letting his confessor see the state of his conscience, will be to declare *how many years* he has lived in that sinful practice; and so likewise of those who have lived in the habit of any other sin. He must also explain such *circumstances* as change, or at least considerably aggravate the nature of the sin; for as there is a considerable difference between robbing a church and another place; betwixt cheeting or steeling *five shillings*, and *five hundred pounds*; betwixt *mar-*

ried and *single* persons in sins of impurity; betwixt defaming a neighbour out of *malice* or by *heedlessness*, in a matter of *little* or *great* concern; betwixt quarrelling with a *stranger* and a *father*; betwixt *remaining in a sin*, as of anger, revenge, &c. *a quarter of an hour*, *five hours*, *a day*, or *a year*; therefore the penitent ought in confession to explain these circumstances as distinctly as he can; and should he willingly conceal any of them, his confession becomes void, by not sincerely laying open the state of his soul. He ought also to avoid a detail of circumstances which have no relation to the sins he confesses, and which are therefore unnecessary. He must also be careful not to declare the fault of a third person; for though he does well to consider his own sins, yet he ought not to accuse others. Finally, let him not fail to make an entire confession of all his mortal sins, which upon a due examination he can recollect, be they ever so secret or infamous, whether in thought, word,

or deed; for should he wilfully conceal but one, either through shame or malice, his whole confession becomes not only void, but sacrilegious, by abusing the sacrament, and lying to the Holy Ghost.

I think these directions necessary to be observed; but when I consider the natural aversion we have to confess our hidden faults, I cannot but think that many, through shame, delay going to confession, or when they go, are tempted to make imperfect and sacrilegious confessions; what then have you to say to such as labour under this temptation?

When their case is properly considered, I can discover no cause for shame; because though there be shame in the sin, yet there is no reason to be ashamed of the *repentance* and *amendment* of the sin. Now when a man goes to confession he manifests *repentance* for his sins; and if this be so good and acceptable an action, as to make the angels in heaven to rejoice, why should he be ashamed, and not rather approach to the sacred tribunal with

joy and comfort? And though he may be under some confusion at revealing his sins to his ghostly father, yet no thoughts of shame ought to discourage him from so doing, because his confessor is bound to secresy by all laws human and divine, and cannot reveal what is told him in confession, without making himself worthy of death before God and man. Yet there can be no danger of his being scandalized, even though the crimes acknowledged be ever so foul, because, tho' he must necessarily be concerned, when he knows any one to continue under the guilt of sin, yet he cannot but rejoice when he finds him forsaking his sins, and, by repentance, returning to a new life. Then it is, that like the father of the prodigal son, he expresses more joy in the return of such a sinner, than in the good life of others, who stand not in need of repentance: for there is more satisfaction in finding the lost sheep, than in the possession of the ninety-nine that never went astray. It being then in the power of a rea-

penting sinner to make heaven and earth, God, angels, and man, to rejoice, I think he can have no reason to be ashamed of so doing. And should he be ashamed, yet still he ought to do it, in punishment of his sins, which perhaps justly deserve disgrace and eternal confusion: for who would not chuse to blush and be ashamed for one moment before a ghostly father, rather than be exposed at the last day to public confusion, in the presence of angels and men, and thus being a miserable eternity. God always knows his crimes, and if he requires him to expose them to his minister, it is for their cure; ought he not then to consider it as a singular mercy, that for the pardon of such sins as deserve hell, he should require so little. If a criminal guilty of death, were to obtain his pardon on condition of confessing his crime in private to his judge, would not he be discharged on very easy terms? What reason then has a sinner to complain of the like easy conditions, which God here

offers him for the remi sion of his sins, the quiet of his conscience, and the avoiding eternal damnation ?

Is there any thing else you mean to put the penitent in mind of before he goes to confession ?

Nothing ; but again to recommend an utter detestation of all the sins he is to confess, be they never so little, with a firm resolution of amendment ; for it is an abuse, says St. Francis de Sales, to confess any kind of sin, whether mortal or venial, without a will to amend : since confession was instituted for no other end.

at Confession;

BEING come to his spiritual director, let him kneel down on his right side, if convenient, with his face towards the side or back of his seat, and having made the sign of the cross, ask his blessing, saying, *Benedicite*, or, *Pray give me your blessing* ; then say the *Confiteor*, either in English or Latin, to the words, *mea maxima culpa, through my most grievous fault* ; and without further preamble, being his confession thus ; " Since my last confes-

sion, which was a week, fortnight, or a month ago, I accuse myself that ——." And having sincerely declared all he can remember, let him conclude thus: "For these and all my other sins, and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you my ghostly father." Then humbly bowing down, go on with the rest of the *Confiteor: Ideo precor*, &c. *Therefore I beseech the blessed Virgin Mary*, &c. Having thus finished what depends on him, let him attentively listen to the advice of his director, and when he gives him absolution, endeavour to humble his heart with all possible sorrow and contrition.

Instructions after Confession.

What should the penitent do when he returns from Confession?

He ought to retire a while and after returning thanks to God for the benefits received in this sacrament, renew his good purposes and resolutions: reflect on the obligation he

is under of avoiding all the sins he has confessed, and embrace the means for the amendment of his failing; but especially of those he apprehends to be most dangerous, and to which he finds himself most subject: for I think that a person who, as soon as he has done his confession, thinks no more of his sins, nor of the danger he is in of relapsing, nor of the means he is to use for avoiding them, does his work but halves, and will soon find it undone. Therefore he ought to humble himself in the presence of Almighty God, and most earnestly pray for grace and strength whereby he may be enabled to acquit himself of his duty, fly the occasions of sin, resist all the temptations to evil, and confess his own weakness. Then let him resign himself to the divine protection, and not depart till he has begged pardon for all the defects in his present or past confessions, to be supplied through the infinite merits of Jesus Christ.

Then you do not approve of those, who, as soon as they return from con-

fession, turn their thoughts immediately to their other affairs, or engage in unnecesary conversation, &c. ?.

If there be any that do so, without being compelled by some extraordinary accident or circumstance, besides the great indecency, I look upon them as failing in all those points of their duty before mentioned: and as they expect the grace of God for the amendment of their sins, they are bound to adopt a better method.

Prayer after Confession.

I RETURN thee thanks, O loving Father, for having admitted me to this sacrament, wherein suffering thy mercy to take place of thy justice, thou hast cast all my sins out of thy sight. Grant me now thy grace, O Lord, that by a sincere and perfect contrition, my repentance may be like that of David and Peter, that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace; for without it my soul will remain barren and dry, like earth without water. I am perfectly sen-

sible of my own weakness, and inability to do any thing that is good, or acceptable to thee. The only consolation and confidence I have is, to raise up my eyes to my God, his tears and sufferings; that thy justice being appeased thereby, thou mayest open to me the gates of mercy, and receive me into thy favour. Look down, therefore on me with an eye of pity, and have compassion on my miseries. O meek and merciful Lord! I strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters——the waters of a sincere contrition, wherewith my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy creature, and grant that the confession I have made may be acceptable in thy sight, and that whatever is wanting towards its perfection through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy therefore I implore, and thro' it beg pardon of all my sins; firmly purposing in thy presence, to avoid all that may be

displeasing to thee, and to apply myself with all diligence to the practice of virtue. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those that trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. It is high time I should be converted from my evil ways, forsake my errors, and amend my failings, since hitherto, alas! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command therefore, O sovereign Lord, my rebellious heart, and force it to a compliance with thy law. Break all my passion, rule my affections, direct my desires, strengthen my good endeavours, and give ear now to thy unworthy servant. Let not my wickedness make thee forget thy goodness: for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save, and once more receive me into thy favour, my God, my Lord.

and all my hope, who livest and reignest for ever and ever.

O God of mercy, having now thro' thy gracious goodness, disburdened my conscience of the will wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses; as well those I have forgot, as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to obstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resoluti-

ons, having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live: and, as to my venial sins and imperfections, I resolve to strive against them, and hope, thro' thy goodness, at length to amend them. For this end grant me thy grace, sweet Jesus, to be diligent in examining my conscience every night; and each morning happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may be incessantly employed to thy glory. As to the penance enjoined me, I humbly crave thy assistance for the remembering and performing it as I ought; and that I may never forget my resolutions, or lay aside my endeavours of changing my life, till at length I become a true penitent, and put on the new man: that so, through the merits of thy

blessed passion, I may here obtain the full pardon of my sins, and, hereafter, life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

Of habitual Sin

Is there any thing else belonging to this part of the Sacrament?

Nothing; and yet, since penance was ordained for the amendment of life, I cannot refrain from repeeting my advice to the penitent, before he concludes, to make a short reflection on the sins he has committed, and the *means* whereby he is to endeavour at an effectual amendment. Wherefore, suppose he had accused himself of *neglect in saying his prayers*, will his resolution of amendment be to any purpose, if, when he goes next to prayers, he takes no more care than formerly? Or, suppose he has accused himself of offending in words, by *lying, swearing, detracting*, or *indecent language*, must not he, when he comes next into company,

think something of the failings to which he has been subject, and strive to amend them, by keeping a stricter watch over himself; otherwise, what becomes of all his good purposes of amendment? Or, if *company*, *bad books*, *plays*, or *games*, have been the occasion of his offending God, what will all his confessions and resolutions avail, if afterwards he takes no care to forsake them and cast them off, will it not be evident that his repentance was not sincere; and that, however he has confessed, yet his sins still lie at his door? It is therefore necessary that the penitent should daily make the review of his conduct, which ought to form a part of the examination of his conscience every night, as there can be no better method of putting the sincerity of his repentance, or validity of his confessions to the proof, than by thus enquiring whether he takes the necessary precautions against into the same sins again; for if he discovers but little, or perhaps none of this diligence in his conduct, he may then justly suspect, that neither his repentance nor con-

fession have been so well made as they should be. It may not, indeed, be always in his power to amend, but surely he can have no excuse if he does not at least desire and use his utmost endeavours in order to it.

What think you then of such as accuse themselves of habitual sins as often as they go confession? Are their former confessions invalid, because they relapse into the same sins again?

If they use the means recommended by a prudent director, to subdue them, and are concerned and afflicted to find themselves so frail, their confessions may be good and valid. But if those who are subject to *swearing*, *cursing*, *drinking*, or any other vicious custom, go to confession, pretend to repent, and resolve upon amendment, and afterwards use not the proper means for the overcoming those vicious habits, such I am persuaded have just reason to suspect their repentance to be false, and had much better refrain from confession, than

go to it thus ill prepared. And should they presume frequently to approach this sacred tribunal, and still repeat the same mortal sins over and over again, without due care and pains for their amendment, they ought to be dismissed without absolution, never again to be admitted, till upon sufficient trial they give evident proof of their *sincere desires* and *endeavours* of reforming their lives; and till this has been manifested in two or three confessison, it may be very proper not to allow them to approach the holy communion. All this is to be understood of the habit of mortal sin.

Before we quit this subject tell me, what advice you have to give those tender sort of Christians, who, though desirous to do their duty, yet, upon the least oversight or imperfection, are so peevish, angry, and dejected, as to conclude all their endeavours to be to no purpose?

Such persons want patience and meekness towards themselves. Their

dejection originates generally in a certain pride and self-love, which makes them troubled to see themselves so imperfect. Let these persons therefore be heartily sorry for their faults to which they are subject, and take pains to amend them, not in the spirit of choler, but of meekness; for such a repentance is the most acceptable and efficacious: and if they perceive themselves not to amend so quickly as they could wish, let them from thence learn to humble themselves the more, and firmly resolve to persevere in their good endeavours, till God shall please to give them a blessing.—See St. Francis de Sales on this subject, *Introduction to a Devout Life*, Part iii c. 9.

I have one more question to ask: suppose a person, after a due examination, cannot recollect some of his sins, or should forget them whilst at confession, are these likewise forgiven by the sacrament?

Certainly: for since he would then willingly have confessed them, if he had remembered them, it is

not to be questioned but God, who knows the sincerity of his heart, will accept of his good desires, and grant him a full discharge.

Of the third part of Penance, viz. Satisfaction.

What do you mean by Satisfaction?

That performance of the penance enjoined the penitent by his confessor, which through the merits of Jesus Christ, may be accepted by God, in order to satisfy the injury offered to him by every sin he has committed.

How is this penance to be performed?

In the spirit of true humility, tarepence, and devotion: therefore those who perform it in a careless and indifferet manner, who are ignorant of the obligations of a penitent, or insensible of the mercy of God in the remission of their sins, can expect but little assistance from heaven for the prevention of future relapses. What judgment then can they form of themselves, who before they have performed their penance, relapse

into their wonted coldness, and wilful negligence, and only seem to quit the confessional to beget matter for a new confession.

Ought a penitent to perform any other Penance besides that which is enjoined him at confession?

Yes; because the penalties enjoined in confession are much inferior to the punishment due to our sins, and therefore, when he hath performed his penance, he hath still reason to apprehend more punishment from divine justice; for which reason, (according to the Council of Trent) *the life of a good Christian ought to be a perpetual penance.* The true penitent daily renews the detestation of his sins, and often imposes some penance on himself, either by the recital of some prayer, giving alms, or abstinence as to *Eating, Talking, Seeing, Diversion*, &c. for the making satisfaction for the injuries done to God. In the same penitential spirit he submits to all the evils of life, offering up to Almighty God all his distempers of body, troubles of mind, disgust,

losses, necessities, afflictions, either public or private; and especially all the pains and hardships he is obliged to suffer in the state wherein God hath placed him: for these being so many penances appointed by God for his punishment, there can be no doubt that the bearing them patiently is the most acceptable satisfaction he can make to the divine justice. Now as this method is profitable for all Christians, so it seems most necessary for such as have contracted an ill habit of falling into any sort of sin: for, if they sincerely desire to subdue it, they can apply no means more effectual, than to add to their good purposes and endeavours certain penalties to be inflicted for every time they fall into it: suppose for example, there were appointed for every offence a quarter of an hour's reading a good book, or praying, or giving alms, or some self-denial, which every one in their own circumstances might find proper; might it not be reasonably hoped that this would gradually awaken their care, make

them more watchful over their words and actions, and at length restrain them from offending. Besides, since Almighty God often makes use of his scourge to awaken sinners, and deter them from pursuing those evil courses, surely it cannot be amiss for penetents to follow his example, and hope their endeavours will be finally crowned with success. This their diligence will at least in some measure assure their ghostly father, that though not thoroughly reclaimed, yet they sincerely desire it; and who can doubt but they who thus endeavour to amend, though they may for a time find it difficult to conquer their perverse inclinations, yet will at length be favoured with succour from above, and, by the help of divine grace, be proof against all the assaults of the enemy. Thus having concisely stated the principal duties of those who desire to approach worthily to the sacrament of penance, I hope that as many as make use of them will find their recompense in the full remission of their sins.

A Method of Examination of Conscience, for such as confess often, according to the three-fold duty we owe: 1. To God. 2. To our neighbour 3. To ourselves.

1. *In relation to God.*

HAVE you omitted morning or evening prayers, or neglected to make your daily examination of conscience?—Have you prayed negligently, and with wilful distractions —2. Have you spent your time, especially on Sundays and holidays, not in sluggishly lying a-bed, or in any sort of idle entertainment, but in reading, praying, or any other pious exercise; and taken care, that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments?—3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths?—4. Have you omitted your duty through human respect, interest, compliance, &c.?—5. Have you been zealous

for God's honour, for justice, virtue and truth, and reproved such as act otherwise ?—6. Have you resigned your will to God in troubles, necessities, sickness, &c. ?— Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.

11. *In relation to your neighbour.*

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously ?—2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them ?— Have you scorned the good advice of others, or censured their proceedings ? — 3. Have you offended any one by injurious or threatening words or actions ?—4. Or lessened their reputation by any sort of detraction ; or in any matter of importance ? - 5. Or spread any report, true of false, that exposed your neighbour to contempt, or made him undervalued ?—6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neigh-

bours?—7. Have you been froward or peevish towards any one in your carriage, speech, or conversation?—8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God!—9. Have you mocked or reproached them for their corporal or spiritual imperfections?—10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof!—11. Have you borne with their oversights and imperfections, and given them good counsel!—12. Have you been solicitous for such as are under your charge, and provided for their souls and bodies!

III. *In relation to yourself.*

1. Have you been obstinate in following your own will, or in defending your own opinion, in things either indifferent, dangerous, or scandalous!—2. Have you taken pleasure in hearing yourself praised, or yielded to throughts of vanity!—3. Have you indulged yourself in over much ease or anyways yielded to sensuality!—4 Has your conversation been edify-

ing and moderate, or have you been froward, proud, or troublesome to others! 5. Have you spent over much time in play, or useless employments, and thereby omitted, or put off your devotions to unseasonable times!

If such as confess often fall into any of the more grievous sins, not here mentioned, their own memory will easily suggest them; since it is impossible for a tender soul to forget, any mortal offence, which must of necessity afflict her, and therefore it may not be necessary for them to turn over the following table of sins which is chiefly intended for general confessions.

An Examination for general Confession.

The first commandment is broken,

First by sins against Faith.

1. To be ignorant of the principal mysteries of Christianity; of the creed, the commandment of God and his church, or of the sacraments.—2. Wilfully to doubt, of obstinately to err in any point of faith.—3. To have delayed em-

bracing the true faith out of human respects, interest, fear, &c.—4. To favour heretics, or wicked men in supporting or approving their opinions or actions.—5. To endanger our faith by reading their books with pleasure.—9. To examine divine mysteries with curiosity, and secrets of Providence by pure human reason.—7. To contemn or deride holy things.—8. To abuse the words of the holy scripture, by perverting them to a wicked or profane sense, making them subservient to jest or other ill purposes.—9. To desire to know things to come, which belong to God alone, or things past, or present, which are hid from us, and for this end to employ unlawful means, as *magicians*, *fortune-tellers*, or other superstitious inventions.—10. To give credit to dreams, or make superstitious observations; to employ prayers or sacred names to ill uses; to use charms, &c.

Secondly, by Sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon

of our sins.—2. By presuming on God's goodness, without the least concern of amendment.—3. By deferring our conversion or repentance till the end of life.—4 By exposing ourselves to the danger of offending God, either by company, reading, or otherwise, which is called tempting God.—5. By exposing ourselves without necessity to some corporal danger; as sickness, wounds, or death.—6. By neglecting the remedies God has appointed in these dangers; as of physic for the body, or prayer and the sacrament for the soul.

Thirdly, By Sins against Charity.

1. By not loving God above all things, but rather chusing wilfully to offend him, than suffer any loss of honour, riches, &c.—2 By preferring the love of men before the love of God; or offending him through fear of being jeered or slighted.—3. By omitting our duty thro' shame, or human respect.—4. By thinking seldom of God, or being ashamed to speak of him; or by not hearkening to his inspi-

rations, forgetting his benefits, or neglecting to give him thanks.

Fourthly, by Sins against Religion.

1. By not adoring God, or praying to him but seldom.—2. By praying without attention, and with wilful distractions.—3. By a want of respect to God in time of prayer, or by talking, or being present in holy place without a becoming modesty and gravity in our looks, words, and actions.

Fifthly, by Sins against the Care we ought to have of our Salvation.

1. By a love of idleness, in choosing rather to do nothing, than be employed in any commendable exercise, which sin carries a train of many others after it.—2. By being too solicitous in temporal concerns, and neglecting the meansof salvation.—3. By deferring amendment of life, or immediately desisting after having begun it.—4. By neglecting the means of salvation; at the sacraments, prayer, good works, or performing them without devotion.

The second Commandment is broken

1. By taking the name of God in vain.—2. By swearing to what one knows, or doubts, to be fals. —3. By swearing to what is unjus or prejudicial to others.—4. By swearing without necessity, though the thing itself be true and just.—5. By blaspheming God or holy things. —6. By cursing one's self, or others, or taking pleasure in hearing others swear or curse; or by provoking them to it. 7. By not reprehending them when one could and ought. 8. By making a vow to do what is impossible to fulfil; or to do what is evil and displeasing to God; or what one never intends to perform.—9. By breaking lawful vows, or deferring to fulfil them without just cause.

The third Commandment is broken,

1. By doing servile works on Sunday, or causing others to do the like without necessity.—2. By employing a considerable part of holidays in temporal affairs, as is often the case with merchants, advocates, solicitors, &c.—3. By omitting to hear Mass, or not hearing it with

due attention and reverence.—4. By spending Sundays and holidays in idleness, gaming, dancing, feasting, and other recreations.---5. By not dedicating a considerable part of those days to reading and praying, and by not taking care that those under your charge do the like.

The fourth Commandment is broken,

I. By children not paying due respect to their parents; or by despising them, either in their hearts or actions.—2. By not loving them, but wishing their death, or some misfortune; or by forsaking them in their necessity.---3. By not cheerfully obeying them; or by obeying them in things unlawful.---4. By slighting their representations, and resisting their corrections.—5. By putting them into a passion, and not taking care to pacify them ---6. By not executing their last will and testament, or by delaying to do so.

II. By servants.---I. In disobeying their masters.--5. By a want of diligence in the trust that is required of them.---3. By neglecting

the reasonable and just interests of their masters or employers.---4. By letting them sustain any kind of loss, through their sloth, neglect, &c.---5. By obeying them in things unlawful; as lying, swearing, stealing, &c.

III. By parents not discharging their duty towards their children. ---1. In not loving them, and supplying their corporal necessities.---2. In not being careful of their salvation.---3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations.4---. In treating them with too much severity.---5. In not setting them good example.---6. In forcing them in the choice of their states of life.

IV. By masters.---1. In not taking due care as to the life and conversation of their servants.---2. In not being watchful over them, to reprehend their faults; make them say their prayers; go to mass on Sundays and holidays, or frequent the sacraments.---3. In commanding them to do something evil. ---4. By treating them injuriously

—5. In not paying them their wages.

The fifth Commandment is broken,

1. By anger, quarrelling, or threatening, or by injurious or reproachful words or actions against our neighbours. —2. By revenge, or deliberate thoughts or desires of revenge.—3. By provoking, striking, challenging, wounding, or being the causes of another's death,—4. By bearing malice, refusing to salute or speak to any neighbour out of hatred or aversion, or refusing to be reconciled to him.

The sixth Commandment is broken,

I. By the *hearing*.—1. In willingly giving ear to immodest words, discourses, songs, &c. —2. By taking pleasure in them.—3. By not hindering or discouraging them, when in our power.—4. By not avoiding licentious and lewd company.

II. By the *sight*.—1. In looking on immodest objects, as on naked and lewd pictures, figures, &c. —2. In reading or keeping dishonest books; lending them to others, or neglecting to suppress

them when we may.

III. By the *tongue*.—1. In speaking immodest words, or such as, bearing a double sense, are apt to create impure thoughts in others.—2. In relating wanton stories or wicked actions of ourselves or others.—3. By singing unchaste songs, or reciting immodest verses—4. By soliciting others to any sort of impurity.

IV. By the *touch*.—In using indecent actions, or by touching one's self or others immodestly.

V. By *thoughts*—1. By entertaining impure thoughts wilfully and with delight.—2 By desiring to commit the things on.—3 In resolving to commit them.

VI. By *immodest actions*.1. In occasioning pollution in one's self or others.—2. In committing the sin of impurity; and whether effected by soliciting, seducing with promises or forcing; and whether it be fornication, or adultery, or incest.—3. In sins against nature.

The seventh Commandment is broken,

1. By taking another's goods and

to what value.2. By retaining what we know belongs to another.—3 By denying our debts, or wilfully delaying payment, to the prejudice of our nighbour.—4. By making unjust bargains or contracts, into which every trade or profession ought to make a strict inquiry.—5. By causing any damage to our neighbour.—6. By putting off false and counterfeit money.—7. By desiring another's property.—8 By not giving alms when necessity requires. —9. By not paying tithes.—10. By simony.

The eight Commandment is broken,

1 By witnessing what is false, or defending a false accusation, as in lawyers and solicitors; or condemning the innocent, or discharging the guilty, as judges and arbitrators.—2. By detraction, either in laying something false to another's charge, or reporting for truth what is merely doubtful; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person: with a declaration, whether it be done out of levity and indiscretion, or

out of malice or ill-will; whether in the presence of many, or in a matter of importance.—3. By lying, or speaking what we judge to be otherwise than we say: whether out of custom, or to the considerable prejudice of others.—4. By hypocrisy, which is a lie in action.

The ninth and tenth are broken,

1. By all unlawful and wilful desires of impurity and theft: which have been already mentioned in the sixth and seventh commandments.

The Precepts of the Church.

1. To keep certain appointed days holy, with the obligation of hearing Mass, and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins to our pastors at least once a year. IV. To receive the blessed sacrament at Easter, or there abouts. V. To pay tithes to our pastor.

*** The examination on these precepts being very easy, we there ore proceed to

THE SEVEN DEADLY SINS.

The Sin of Pride consists,

1 In entertaining too great na

opinion, or valuing ourselves above our deserts. 2. In publishing what we think good in ourselves, that we may be esteemed by others. 3. In arrogance, by attributing to ourselves the good we have not. 4. In presumption and ambition, by confiding too much in our own strength, conceiting ourselves capable of accomplishing things above our abilities, and in rashly attempting them. 5. In contempt of others, on account of the good opinion we have of ourselves, and when this contempt is manifested by words or actions, or by being severe and exacting on inferiors. 6. In want of submission to our superiors, by disobeying them, blaming their conduct, or murmuring against them. 7. In not acknowledging our faults, or when confessing the facts, we maintain we have done well, or at least alledge false excuses. 8. In contempt of admonitions and corrections. 9. In discord. 10. In hypocrisy. 11. In curiosity, which inclines us to know things prejudicial to our

salvation. 12. By ingratitude for God's benefits.

N.B. The sins of covetousness, luxury, and sloth, have been already examined, in the first, sixth, and seventh commandments.

The sin of Gluttony.

In eating or drinking to excess, as far as they are prejudicial either to our health or our reason, or any ways scandalous, or of ill example to others.

The Sin of Envy.

1. Trouble at the good success of our neighbour, or when we endeavour to do him an unkindness, or speak often against him, or create an ill opinion of him in the mind of another. 2. When we rejoice at our neighbour's harm.

The Sin of Anger.

1. Not to endure any thing contrary to our inclinations; 2. To suffer ourselves to be hurried away by the emotions of wrath, against those that give us any trouble. 3. To proceed to quarrel, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to be in a capacity of doing it. 4. To refuse to pardon

injuries, or to be reconciled to our enemies, or to such of our neighbours with whom we have had some misunderstanding or falling out.

An Examination of Sins which one commits in the Person of another.

1. Doing an evil action, or what is esteemed to be so, in the presence of others; more especially if it be done with a design to excite others to sin. 2. By forcibly compelling them to evil. 3. In giving aid or assistance to wicked actions, by money or otherwise. 4. In harbouring or concealing bad people, that they may not be discovered or punished. 5. In sharing in an evil, whether it be in the action itself, or in the profits arising from it. 6. In not preventing evil when one may. 7. By teaching one an evil of which he was ignorant before. 8. By commanding, counselling, soliciting, threatening, or otherwise provoking another to evil. 9. By approving wicked actions or applauding them that commit them. 10. By boasting of the sins we have committed, or o-

such as we never did commit. 11. By slighting the good deeds of others, or any ways exposing them to ridicule or scorn. 12. By sowing discord amongst others, either by false or true reports, or by endeavouring to keep up a misunderstanding amongst them. 13. By not instructing those under your care, nor reprehending them when necessity requires, but permitting them to live as they please. 14. By not giving fraternal corection, and charitable admonition for the preventing of evil.

There are other particular sins besides these, belonging to every state, trade, profession and calling, upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his duty.

This examination of conscience may be very proper for those pious Christians, who, following the advice of St. Francis de Sales, once every year take a general review of the state of their souls, of their passions, affections, inclinations, habits,

&c. in order to see whether they advance or go back in the way to virtue; after having repaired all the defects of the year past by a general repentance and confession, enter upon their duty again with fresh vigour and spirit, which is a very commendable practice.

INSTRUCTIONS FOR COMMUNION.

CHAP. I.—*Of some general Preparations before receiving.*

When a person has, by a good confession, received absolution, and obtained pardon of his sins, may he then go immediately to communion?

There may be circumstances in which he may be allowed; but it ought never to be done by those who have an opportunity or liberty of doing otherwise; and therefore, I cannot but greatly disapprove of the practice of those who run immediately from the confessional to the communion table, without making any particular preparation for this latter, but greater duty.

What may be your reasons for

disallowing this practice?

Because, though confession be a preparation for receiving the blessed sacrament, yet there is another preparation for those who desire to partake of the fruit that may be gathered from this tree of life; and such as neglect to add this preparation to the former, are deprived of the better part of this fruit.

What time do you require between confession and communion?

Father Lewis, of Granada, thinks it proper for a penitent to go to confession three days before he intends to communicate: and this may be very profitable for such as are subject to any habitual sin, that in the mean time they may put their good purposes of amendment to trial; for, believe me, those who dare not trust their good endeavours under the assistance of divine grace, so long, will, I fear, prove no extraordinary communicants, by going sooner, as they seem not to think of taking much pains in order to amend their lives.

But for others, who are subject

extraordinary failings, what do you advise?

It is a very good practice to go to confession the evening before, and communicate the morning following. The vigils and eves of festivals are penetential days, and seem intended by the Church, not only for fasting, humiliation, and prayer, but likewise for repentance and confession: and I would advise those who have the opportunity of so doing not to fail complying with this intention of the Church, instead of putting off their confession till the very day of the festival, by which they shorten the time of preparing for communion, and are on great solemnities employed in the works of penance, instead of performing acts of joy, praise, and thanks giving: which is most certainly perverting the order of things, and nothing less than a solecism in devotion.

But what must they do, who have not this opportunity?

My advice is, that such as cannot go conveniently over night to

confession, should go as early as possible the next morning; that so they may be more at leisure to employ their thoughts in preparing for communion, and make one work of both.

What think you of those, who having but little leisure employ the time betwixt confession and communion in saying their penance?

Such as go over night to confession, do well to perform their penance that evening; but as for those who are straitened in time, I think, that after confession, they should wholly employ their thoughts towards disposing their souls to communion, and defer their penance till afterwards, though not put it off too long, or to neglect it, for it seems very improper to go to communion reciting the penitential psalms, which require a more peculiar sort of devotion to prepare our souls for that divine banquet.

What think you of those, who between confession and communion are agitated with fear and solicitude lest they should have omitted con-

thing in confession; so that though they regularly apply themselves to prepare for communion, yet this thought continually perplexes them, even at the moment of communion.

Such certainly stand in need of a discreet director, to deliver them from so mischievous an indiscretion; for tho' it be the indispensable duty of a penitent, after a diligent examination of conscience, to make an entire and sincere confession of his sins, yet after confession, when his mind should be occupied in preparing for the communion, a voluntary admitting of such solicitous thoughts, under the colour of fearing to go to communion unprepared, is only a bait of the enemy, by which many are caught, who might have communicated worthily, if such thoughts had not in some manner rendered them unprepared.

But if after confession any mortal sin should come into his mind, which till then he had forgot, ought not he to return to his director and confess it before he communicates?

Certainly: but there is a great

difference between him to whom this happens by accident, and the other you spoke of before, who is of so anxious a temper as never to have done confessing, who starts at every fancy and is so much disturbed as to imagine every flying thought a mortal sin. Such a one ought to be restrained from going again to confession, and encouraged to rest satisfied with acting according to the directions of his ghostly father, as the best rule he can follow: because, while he is conscious of being subject to unreasonable frights, he has just reason to suspect his own judgment; and on whose judgment ought he then depend, if not on that of his ghostly father, whose office it is to direct those under his care.

I understand you perfectly; and would now be glad to know the most profitable manner of occupying the intermediate space of time between confession and communion.

CHAP. II.—*Of the Devotion pr*

per before receiving the holy Communion.

When a person by a good confession has cleansed his soul from sin, and taken effectual care not to introduce the Author of light into a place of darkness; when he has endeavoured, by prayer, meditation, and other holy exercises, to free himself form all affections to venial sin; when his heart is not agitated by passion or affections of any kind, which may prevent the sole application of his thoughts to Jesus Christ; (for though these defects may not render him altogether unworthy, yet they considerably diminish the fruit of the holy communion, by producing effects which are prejudicial to the soul) when a person, I say, has attained thus far, let him then apply himself to such devotions as seem more immediately to dispose his soul for receiving the holy communion. First, then let, him reflect, that the intent wherewith he is to communicate, ought to be the very same with that which Christ himself had when

he instituted the sacrament, viz. "That he might abide in us, and we in him;" that so, by receiving the blessed sacrament, he may imbibe the spirit of Christ, and be transformed into him; that is, live as he lived, with the same charity, humility, patience, obedience, poverty of spirit, &c. that being thus dead to sin, the life of Christ may be fully manifested in him. To this general intention he may add some particular end; as to obtain grace for the subduing of such a passion, resisting such temptations, advancing in such a virtue, in thanksgiving for such blessings, &c. but never omitting as often as he communicates, to renew the memory of Christ's passion, and return him thanks for the inestimable benefits of our redemption.

Having thus proposed to himself the end for which he is to communicate, what is he to do next?

He must think of putting his soul in such a state, as may render it a becoming and acceptable habitation for the divine guest whom he

intends to receive; for tho' his soul may, by confession, be purified from the filth of sin, yet it still ought to be adorned in a suitable manner: as when a palace is preparing for the reception of a prince, is it not essential to cleanse it from all that is filthy and unbecoming; and also to decorate it with such furniture and ornaments as are suitable to its illustrious inhabitant? In like manner, when a soul is preparing to become a palace for the King of heaven, it may have all its filth indeed cast out by contrition and a good confession: but where is the royal furniture and ornaments for the abode of the divine Majesty?

Certainly this is very necessary; but what are these ornaments?

They must be spiritual ones, for such are most acceptable to God: and since he has exhorted us to believe in him, trust in him, and love him above all things; therefore, before a penitent goes to communion, he should for some time exercise himself in these divine virtues; that so, when the Lord enters into his

soul, he may find it animated by Faith, elevated by Hope, and inflamed with Charity; for these are the ornaments and the furniture most proper for a soul, that desires to give her Lord a grateful and acceptable entertainment. To these may be added acts of humility, fear, thanksgiving, &c. which will serve as additional embellishments to adorn, or as incense to perfume the house wherein the heavenly guest is to be lodged. To assist you on this occasion, I will here lay before you a form, according to the most approved authors, whereby these virtues may be practised, which you may use according to your devotion and leisure; not in a cursory manner, but with all possible attention and recollection; for it must ever be remembered, that the sacraments work their effects according to the disposition of the receiver; so that it is here, as with those who go to fetch water from an inexhaustible fountain, every one brings home according to the measure of the vessel they carry

with them. If then you desire plenty of grace, see that you carry a heart well prepared, and so large as not to be satisfied or filled with any thing less than God himself: and whilst you recite these prayers with your lips, endeavour [redacted] in your heart in the most affectionate manner,

An Act of Faith.

My Lord and Saviour Jesus Christ, I firmly believe that thou art really present in the blessed sacrament; I believe it contains thy body and blood, accompanied by thy soul and divinity. I acknowledge these truths I believe these wonders; I adore thy power, that has wrought them: I praise thy infinite goodness, that has prepared them for me; and, with David, I say from the bottom of my heart, "I will praise thee, my God, with my whole heart, and will recount all thy admirable works; I will rejoice in thee, and bless thy holy name." In this faith, and with this acknowledgement, I presume to approach this adorable banquet, wherein thou bestowest on me the divine food of thy body and blood,

blood, to satiate my soul with thyself and thy holy spirit, Grant, O Jesus, that I may approach thee with such a profound sense of reverence and humility, as are due to thy infinite Majesty. Who am I, O my God, that thou shouldst work such wonders for my sake? Grant, O Lord, that I be not altogether unworthy of them, and that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I detest them from the bottom of my heart, because they are displeasing to thee, my God; I renounce them for ever, and promise to be faithful to thee. Take courage, then, my soul, raise thyself up, go and receive thy God, and with him all the favours he has prepared for thee in this divine sacrament.

An Act of Hope.

In thee, sweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in

the precious blood wherewith thou hast redeemed me, I would not presume to partake of this banquet. Encouraged therefore by thy goodness, behold I come to thee as a poor and infirm sheep to its shepherd; as one sick, to the physician; as a condemned criminal to his powerful intercessor; that as the true shepherd of my soul, thou mayest strengthen me; heal me as my physician; and as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness: for tho' my sins are innumerable, and very grievous, yet they are but light and trivial, when compared to thy boundless mercy, and the infinite ransom of thy blood.

It is in this mercy, then, O Lord, that I put all my trust; and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in thee. Have pity therefore on me, my Jesus, and save me, for thou forsakest none that place their hopes in thee.

An Act of Charity.

How strong was the force of thy love, my dear Redeemer, when being about to depart out of this world to thy eternal Father, thou providedst for us this divine banquet, enriched with the sweetness of heaven, and delight of angels! Ah! it was through the wonderful effects of thy divine goodness, that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature.

And is it not thro' an infinite excess of thy love, that thou hast left us thy body and blood for the food and nourishment of our souls: that, as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity! In return for this thy infinite love, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. I love thee, my God, with my whole heart, with my whole soul, with all my mind, and all my strength; and wish, that as every moment is an increase

of my life, so it may be also of my love towards thee. I desire, with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee by all the faithful, for this divine food, which is our refreshment, support, strength, armour and defence in all our miseries: and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning, till nature and corruption being weakened and consumed, I may at length be transformed into thee. Come, O Lord! hasten to release me once more from the bands of sin, and prepare me for the blessing thou art now about to bestow on me.

An Act of Desire.

As the wearied heart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour! my Lord; and my Jesus! It ardently longs to drink of those fountains, which thy love has opened for its comfort and relief. Tired therefore with my own evil ways, I now return hungry and thirsty, crying out aloud,

have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul may be refreshed. O that I had the affections of the heavenly spirits, that my soul might truly languish after thee, the fountain of life, of wisdom, and of eternal light; the impetuous torrent of celestial happiness! O that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness. I here despise all human consolations, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I now forever renounce my folly and weakness, and from my heart request, that for the future my joy, my re-

life, my treasure, and rest, may be entirely centered in thee. May I never desire any thing besides thee; and may all things seem contemptible and as nothing, without thee, O my God!

On Act of thanksgiving.

Who am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favour in thy sight, as to be the subject of so unspeakable a mercy! Come, all ye angels and saints of God, and I will recount to you what great things our Lord hath done for my soul. He has raised me out of the dust, and delivered me from the bonds of sin: he has told me not to be dejected nor fearful, for that himself will be my support and my strength: and tho' I have most unworthily forsaken him by my repeated follies, yet behold he calls me back again and invites me to partake of the bread of life, that as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Savi-

our of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I have in acknowledgment of thy love, it would still be as nothing; for thou, Lord, hast plentifully poured thyself upon me, and even given me all that thou art: thy body, thy blood, thy soul, thy divinity; and if in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be, when compared to the blessing thou hast here bestowed on me; what to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? O God, how far is this above my means? I have, however, one request to make, (for thou art good and merciful, and knowest my poverty) that thou wouldst vouchsafe to accept this little offering I present thee in the sincerity of my heart, saying with the Spouse in the Canticles: "My Beloved to me, and I to my Beloved." Thou ast mercifully given thyself to me,

for the food of my soul; and now behold I offer thee all that I have, all that I am, all that I possess; to thee I make a full surrender of them all, that being wholly thine, I may now no longer have any part in myself.

An Act of Fear.

BEING now invited by thee, sweet Jesus, to come and partake of thy banquet, I could cheerfully obey thy call, and receive thee with all the love and affection of my soul, if the thought of so great a happiness did not make me tremble at the consciouness of my wickedness. My sins always upbraid me: and when the voice of St. Paul strikes my ear: 'He that eats and drinks unworthily, eats and drinks his own damnation;' how can I choose but tremble at the thoughts of approaching thy Table? Alas! if I allow myself the liberty to think, I am confounded, to consider, that having so often received this divine food, I should yet remain so frail and miserable or that my heart should be so little

fixed on thee, as to be instantly wandering amongst vanity and folly and seem more fond of the empty satisfaction of creatures, than of thee, my only happiness. I have frequently resolved to amend, and as often pretended to make a new covenant, receiving thy precious body as the pledge of my engagements; and yet where do I remain, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved; and yet, O God, how little pains do I take to recover from this misery, and return to whom I have so repeatedly promised to be faithful! These thoughts encompass me, O Lord, on every side, and cause me to fear, that what thou hast mercifully ordained for my salvation, I should now receive to my judgment and condemnation. What course then shall I steer in the midst of such difficulties?

Shall I fly from before thy face, like despairing Cain? or with Adam hide myself, because at the hearing of thy voice, I behold myself naked, and destitute of all that

is good? No, my God, suffer me rather to fly to thee for succour and refuge, because I know thy mercy exceeds my misery, and thy goodness surpasses my wickedness: if I am defiled, infirm, and naked, thou canst cleanse me, cure, and clothe me. To thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of thy clemency, still hoping, that notwithstanding my unworthiness, thou wilt pardon my iniquities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, disengage my heart from all that divides me from thee, or distracts me in my duty; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. O may my soul no longer relish any other sweetness, than that of thy presence; may it now no longer admire any thing but the greatness of thy infinite love, or look for content in any other object, but in thee alone, the God of my heart.

An Act of Humility.

O IMMENSE, powerful, and in-

comprehensible God, who am I, that thou shouldst vouchsafe thus to come to be my food, and to take thy habitation within my soul? It is in this I conceive something of thy infinite goodness and mercy, and my own miserable baseness and ingratitude. Thou art the King of Kings, and sovereign Lord of the universe, at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries; distracted with passions; fond of vanity; defiled with sin, encompassed with darkness; busy about folly; and careless of eternity? How then dare I approach thee, who am thus miserable and unprepared? With what confidence can I appear before thee, most just Judge, in whose presence the very pillars of heaven tremble? I, who by my sins have run astray from thee tho' thou art present

in every place: I, who have polluted my soul, espoused to thee in baptism, with filth and wickedness, abandoning thee my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and by thy grace plentifully furnished me with the means of obtaining eternal happiness; and how ill a return have I made for these blessings, by living in sin, and not being solicitous to please thee, but rather to satisfy my own corrupt inclinations! Thou hast prepared for me a banquet of heavenly sweetness, and I have longed after the flesh-pots of Egypt. Yet still, O my God of infinite goodness, behold I, who am nothing but dust and ashes, presume to speak to thee. Receive, then, thy unworthy servant into the compassionate arms of thy mercy, since with so much love and solicitude thou hast laboured for my conversion. I am now sensible, O my God, that without thee I am nothing, nor can do any thing; and that, without the aid of thy grace,

there is neither life nor salvation for me. Cast therefore all my sins out of thy sight, and with the tenderness of a loving Father, extend thy arms to receive an unworthy child; who returns to thee, and let me effectually experience the truth of the prophet's words," that a sacrifice to God is an acceptable spirit," and that " thou wilt not despise a contrite and humbled heart."

A Prayer before receiving.

It is with fear and trembling, O Jesus, that I approach to thy banquet, having nothing to confide in but thy goodness and mercy, being of myself a sinner' destitute of all virtue. My soul and body are defiled with many crimes; my thoughts and tongue in disorder, and under no restraint. In this wretched condition I hasten to thee most compassionate physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy paternal protection, hoping thou wilt be my Saviour, tho' I dare not appear before thee as my judge. To thee I expose all my wounds, to thee I discover all my shame.

My sins, I confess, are so innumerable and enormous, as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look therefore on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who was crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving Victim, offered on the cross for me and all mankind. Hail, generous and precious blood, flowing from thy wounds, and washing away the sins of the word. Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, of which I am resolved to amend. Wash away therefore all my sins, and blot out my iniquities, that purified in soul and body, I may worthily approach the Holy of Holies; and grant that thy precious body and blood, which I now tho' unworthy am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my

evil thoughts the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

Another.

ALMIGHTY and everlasting God, behold, I come to partake of the adorable sacrament of the body and blood of thy only Son our Lord Jesus Christ. I come as one sick to the physician of life; as one unclean to the fountain of mercy; as one blind to the light of eternal glory; and as one poor and distressed to the Lord of heaven and earth. And I beseech thee, that in the excess of thy infinite bounty, thou wouldst vouchsafe to heal my infirmites, wash away all that defiles me, remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive thee, the bread of angels, King of kings, and Lord of lords, with such reverence and humility; such contrition and devotion; such purity and faith, as may be available to the salvation of my

soul. Grant that I may so partake of the same blessed body which was born of the Virgin Mary, in so worthy a manner as to become a living member of his mystical body. Grant, most loving Father, that I may hereafter behold thy beloved Son, whom I now desire to receive under the veil of bread, and rejoice for ever in his presence, who liveth and reigneth with thee in the unity of the Holy Ghost one God world without end. *Amen.*

At the Time of Communion.

Is there any thing more to be observed at the time of communion?

When a person has duly prepared himself, he ought, at the time of communion, to have regard to two things, viz. the interior employment of his heart, and a reverent exterior comportment of body. As to the first, during the Confiteor, he ought to humble himself in acknowledgment of his unworthiness, being nothing but dust and ashes, and, on account of his sins, rather deserving to be cast out of the sight of God, than be admit-

ted to this banquet. Whilst the priest gives the absolution, let him with the utmost fervour of soul, beg of God to purify his heart by a lively faith, and confidence in the entire remisson of all his sins: and when the priest holds the blessed sacrament in his hands, let him with the profoundest adoration pay homage to his Lord and Redeemer. At the repetition of "Domine non sum dignus," let him again, after humbly confessing his unworthiness, place his confidence in the power and goodness of God, going on with those words, "speak the word, and my soul shall be healed." And when he receives the blessed Sacrament within his lips, then ought his heart to be inflamed with love, accompanied by a lively faith and firm hope in the goodness of his Lord; then ought he to adore and praise his God and Redeemer with all the faculties of his soul; for since God condescends to make a heaven of his heart, by his coming to reside therein, what can he do less than

endeavour to supply the part of the angels and blessed spirits, who in the presence of their Lord fall down and adore him, giving blessing, and glory, and thanksgiving, and honour to him that sits on the throne, and to the Lamb for ever and ever.

How must he regulate himself as to his body?

1. He must communicate fasting from all kinds of meat, drink, physic, &c. from the preceding midnight, except in the extremity of sickness, when the blessed sacrament is received by way of viaticum. 2. As to his dress, he ought to be decently attired, so as to be free from all appearance of vanity; and yet not so slovenly as to be censured for any irreverence or disrespect. Thus habited, in going now to the holy table, every thing ought to be laid aside that may occasion disturbance to himself or others, as book, hat, gloves, stick, &c. then taking the towel, and holding it up before his breast, without putting it to his mouth,

either before or after receiving, let him kneel upright, with his eyes closed, or rather bent reverently downwards. Let him also be careful not to snatch back his head suddenly upon receiving the sacred host: nor to bend downwards, nor raise the towel suddenly to his mouth; but in this posture, having his lips moderately open, let him receive it on his tongue resting on his under lip, and so bring it into his mouth: and should a part of the sacred host accidentally stick to the roof of his mouth, let him not be disquieted, but let it pass gently down. Having in this manner received the holy communion, let him retire for a while, and shutting out all worldly thoughts from his heart, there treat with his Lord, and not leave him till he has obtained his blessing.

What think you of those who, as soon as the mass at which they have communicated is finished, retire immediately, or else fall into conversation with some acquaintance?

I think they betray, not only strong marks of a want of piety and devotion, but also of that love, attention, and respect which is due to their divine guest.

But suppose business presses, as is frequently the case with many, particularly servants, who have not their own time at commad, what can they do?

I wish there were no orders in haste, but such as im gine themselves obliged to be so: but I fear this pretext of business will be generally found no more than an excuse for neglect, tepidity, and indevotion; for what more important business can a Christian have, than to treat with his Redeemer concerning the affairs of his soul?

Ought not all other concerns, especially at this time, give way to this? That business must be very pressing indeed, which will not admit of so short a delay as a quarter of an hour, especially if a man contrives to arrange and lay out his plans beforehand! Alas? how often does it happen that a

person quitting his devotion, thus done by halves, on pretext of haste, meets with a friend, relation, or fellow-servant on his return home, by entering into conversation with him, proves evidently that he thinks his business can suffer no prejudice by any delay, but such as is occasioned by prayer. However, if it should so happen, that he is obliged at this time to quit his devotion, let him remember what he does when interrupted at his dinner, that is, return to it again as soon as he can, and finish what he left imperfect.

What devotion is proper after receiving? Such prayers as follow these instructions, if said with attention and devotion. But if a person runs them lightly over, and then rises up, and departs without allowing himself time to digest this holy food, or to reflect on what he has done, how fruitless must his communion be! Remember, that the end for which a Christian approaches this holy table, is, that in receiving the body and blood

of his Redeemer "Christ may abide and dwell in him." Can any one, therefore, imagine that this slight, negligent, and disrespectful manner of treating our Lord, is the proper means of obtaining the favour of his "abiding and dwelling with him?" If he runs away from his Lord, can he expect his Lord should abide with him? Attend to the words of the gospel, "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." If therefore you desire that Christ should abide with you, abide thou in him. This he absolutely requires: and believe me, those who think it tedious to remain a while with their Lord, have too great reason to fear, that they no sooner turn their backs on this heavenly guest, but he likewise forsakes them.

What do you mean by Christ abiding in us?

That as a man lives by the food he eats, so a Christian who eats of the bread of life, which is Christ, should live by Christ, and

have him abiding in him. So that having received Christ, he ought now no longer to act according to his passions, but being quite dead to them, act wholly according to this new principle of life, and make it appear to all men, that it is not now himself, but Christ that lives in him. Now this supposes an entire change of life and manners: a work so great and wonderful, as to require the powerful assistance of that divine guest, who comes not only to visit, but likewise to comfort, strengthen, and raise the soul above itself. Is it not then necessary, that, after communion, a person should treat with his Lord about these affairs,—lay before him his necessities,—crave his help and grace,—consider what he was,—what faults he has to amend,—and what he ought to be; as likewise the precautions he ought to take against relapsing into his former follies, weaknesses, neglects, sins, and bad habits?

Prayers after Communion.

I RETURN thee thanks, O eternal Father, for having, out of thy pure

mercy, without any desert of mine, been pleased to feed my soul with the body and blood of thine only Son, and beseech thee that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from my vicious customs; remove from me all concupiscence; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; prudently moderate my inclinations, both carnal and spiritual; closely unite me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, tho' an unworthy sinner, to be a guest at that divine banquet, where thou, with the Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints! thro' the same Jesus Christ our Lord. *Amen.*

Another.

WOUND now, dear Jesus, my heart, with the fire of pure love and perfect charity, that my soul may languish and melt away with the desires of thee. May all my affections be fixed on thee, the eternal good. May my thoughts ever dwell on the mansions of happiness, and my soul now long to be dissolved and dwell with thee. Grant, O Lord, that I may ever hunger after thee, the bread of angels, the banquet of blessed souls, our daily and divine bread, abounding with all the sweetness that can possibly delight the taste. May my soul delight to feed on thee, and be filled with thy sweetness, who art the bread of angels. May my soul ever thirst after thee, the source of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God. May it ever desire thee, seek thee, find thee, and proceed on till it happily arrives in thy presence. May its thoughts be incessantly fixed on thee. Of thee may I always speak,

and perform all my actions for the praise and glory of thy name, with humility and discretion; love and delight; ease and affection; and so persevere to the end. Thus mayest thou alone be my hope, my strength, my treasure, my peace, my food, my refuge, my help, my wisdom, my portion and possession. In thee may my thoughts and heart be ever so firmly fixed, as not to be in the power of any creature to separate me from thee.

An Act of Praise and Adoration.

I PRAISE and glorify thy blessed name, O my God, for the many favours thou hast now bestowed on me, and for all the blessings wherewith thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from thee! Alas! was not I most miserably blind to expect content and happiness, when, by my folly, neglect, and indevotion, I removed myself at a distance from thee. But such was thy goodness, as to withdraw me from the precipice whi-

ther I was running; enlightening me with thy ray, and, by the inspirations of thy grace, inviting me to return. Thou hast pardoned all my sins; and, to crown all these favours, thou hast now come to visit me, that thou mightest for ever abide in me, and I in thee. O my God, be thou for ever blessed for all these infinite mercies. Bless the Lord, my soul, and let all that is within me praise and magnify his holy name. Bless the Lord, and see thou forget not the favours he has done thee. He has pardoned thee all thy offences, and cured thy infirmities. He has preserved thee from death, and crowned thee with the effects of his bounty. He has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and, renewing thy forces, grow young, like the eagle, in his service? Let thy grace, then, O Lord, be ever at hand to assist me, for the experience of my

own weakness makes me fearful; and if thou support me not, I most certainly shall fall again. Be thou therefore my shield and defence. Grant me a firm and constant faith, and strengthen it, not only with respect to this mystery, but all other Christian truths and principles of eternal life; that, by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created; and as it is by such a faith those who, for my example, are gone before me, have triumphed over their enemies, done justice, and obtained the promises.

Of Hope.

I ADORE thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels and saints, who without ceasing praise and cry out before thee, Holy, holy, holy, Lord God of sabaoth. Is it possible that thou shouldst condescend to visit the most unworthy of all thy servants, and desire to dwell within him?

If the heavens, nay, the heaven of heavens cannot contain thee, how much less this habitation, which I have prepared for thy reception? But thy goodness, O great God, knows well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendor of thy glory, and condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee, but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant me the grace, so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life,

and labour incessantly to prepare myself, till I am happily admitted amongst thy guests. There is one resolution which I here make in thy presence, viz. to renounce all whatsoever my irregular and corrupt affections incline me to; for they often press me to forsake the way of thy commandments, and put me in danger of forfeiting my title to eternal happiness: but behold I now desire to wean my heart from them entirely, that I may place my whole love and confidence in thee alone. For this end, I am firmly resolved to watch over all my actions, fly from sin, and avoid whatever may be displeasing to thee. I will labour to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee; but this resolution I acknowledge myself unable to perform without the help of thy grace, which I most humbly implore. O Jesus, save me; conduct me thro' the ways of thy commandments, in which I now begin to walk, with courage and perseverance. Incline my

heart to love thy divine truths; divert my eyes from beholding vain objects; enliven and strengthen me in the paths of virtue and good works; and attract me so powerfully to thyself, that I may follow thee as far as heaven, where thou livest and reignest for all eternity.

Of Love.

O My God, what return can I make for so signal a favour, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love thee, after such manifest proof of thy love? Thou hast loved me to such an excess, as to lay down thy life for my sake, and shall I not make so small a return to such boundless love, as to live only for thee? Thou hast communicated thyself at present entirely to me, and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or insensible of thy love and my own salvation: I protest therefore, in thy presence, that I will for the future be faithful to thee, and never depart from thee by the least dis-

obedience to thy law. I will never forget thy bounty, nor the favour thou hast done me, in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my strength, my support, my refuge, and deliverer; nay, my God and my all. What is there in heaven or on earth I should love in preference to thee, the God of my heart, the inheritance and only happiness I pretend to. Of thee I have made choice, and nothing shall prevail on me to make me change.

An Oblation.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine on several accounts! but such is thy goodness, as to be content to accept from us what is already thine. Wherefore behold I here offer to thee my body and soul, which are both now sanctified by the honour of thy divine presence: I consecrate them to thee

for ever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be ever more faithful to thee. Bless, O Lord, the present I here make thee, "bless, O Lord, this house." Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever else may offend thee.

A Prayer for Perseverance.

PRESERVE, O Lord, for ever, in my soul, the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without yth aid I can do nothing; I there-

fore earnestly crave thy assistance to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy: have compassion on my weekness; and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who has restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world, O become now petitioners in my behalf, that I may henceforth serve him with the same spirit and truth as you did whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye men and women,

saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne; that by his grace I may follow your steps in the exact performance of every duty, till abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers, O good Jesus: hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee for ever. And now, Lord Jesus, I go from thee for a while, but I hope not without thee, who art my comfort, and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts and transform us into thyself. May

I be wholly employed in thee and for thee, and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. *Amen.*

The following ASPIRATIONS *may not be unseasonable for such as have an Opportunity on the Day of Communion, if said with Recollection of Spirit and Attention.*

1. ENLIGHTEN the eyes of my soul, O Lord, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on thy bounty, that thou shouldst thus pursue me with thy blessings? Yes, thou hast created me for thyself, and may'st thou alone be the rest and center of my soul.

Good Jesus, my hope and only happiness. I here return thee thanks for all thy sufferings; and beg that I that may ever find a place of refuge in thy sacred wounds against the assaults of all my enemies; imprint

the memory of them, I beseech thee, so deeply in my heart, that I may ever love thee; and in all my sufferings never forget what thou hast suffered for me.

Take from me all self-love, and grant me a perfect love, that I may hereafter be more faithful to thee; and suffer nothing for the future to prevent me from a faithful discharge of my duty.

O that I could ever remember thee! ever think of thee; and love thee only! O that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee. From henceforth I will, with the utmost diligence, seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper on all occasions, that I may neither do, speak, think, or desire any thing but what is

according to thy good will and pleasure.

II. Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments, and lay aside all interest besides that of heaven.

O sweet Jesus, the fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections; and though I dwell among creatures, yet may I ever live in thee and for thee. Grant me a true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit! how pleasant to my ear are the words of thy mouth! O that I could ever be attentive to them, and fulfil thy law! May I die to the world and all its concupiscences; and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enmies, and

in all danger come to my defence; make haste to help me, O God; and say, to my soul, I am thy health and salvation.

Remember thou art my Father, and have compassion on my distressed soul: clothe it with all virtues, and feed it with thy grace: for it belongs to a father to be careful of his child.

As it in thee I live, sweet Jesus, so it is in thee I desire to die; and both living and dying I will ever profess, that thou art good, and thy mercy endureth for ever.

III. O Sweetness of my life and life of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in thee.

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for

ever.

My soul, without thee, is dry like earth without water; moisten it, I beseech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Hail, dear Redeemer, whom I now desire to adore with the spirit and affection of thy elect; to thy direction I commit all the motions of my soul.

Ah! when will the day of eternity appear, that liberated from this prison of flesh, I may join with the saints in thy everlasting praise, O sweet light, inflame my heart with the fire of celestial charity, and let its divine flames consume my bowels.

47. O that I could give thee, dear Lord, as much praise, glory, and honour, as is given thee by the angels and blessed spirits in heaven.

But as this, in my present state of existence, is impossible, accept at least my desire and good-will.

Deliver me from every thing that is contrary to thy will, and dispose my soul for thy greater glory.

Into thy hands I surrender myself, O my Creator, and laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul, but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more but that thy name may be glorified for ever.

If it be more for thy honour that I should suffer interior desolation, I accept it from thy hand, convinced that whatever I suffer in my soul, for love of thee, is for my good.

O my God, how little art thou known! how little loved! Come to me, dear Lord! and if thou no where else findest rest infuse thyself wholly into my soul. May the fire of thy love, O God, ever burn in my heart and increase to such a flame as may consume not only the sacrifice, but the altar also.

Let nothing be my comfort, but thou, my Lord Jesus, nor any

thing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus! Life eternal by whom I live, and without whom I die; grant I may be united to thee: that in the embraces of thy holy love and divine will, I may rest for ever.

When shall I behold thee, sweet Lord, when shall I appear before thy face? When shall I see thee in the land of the living? Till then, I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

Instructions after Communion.

Is it necessary that every one should say their prayers after communion?

I think that every one should after communion continue in prayer near a quarter of an hour, and employ this time in the best manner they can, for the benefiting their souls by this holy food. These prayers may do very well: but in this case let every one adopt the

devotion wherewith he finds himself affected.

How ought the rest of the day to be spent?

In spiritual reading, prayer, recreation of mind; in pious and charitable offices, and good works; and consequently, in carefully avoiding vain diversions, uncharitable and unprofitable discourses, and all such company and entainments, as generally expose men to more liberty than is becoming days of devotion.

How often would you have one communicate?

There can be no invariable rule in this point; but that which agrees with most states and conditions, is to communicate about once every month. Others oftener, with the advice of their director; but then let them remember, that their life and conversation be answerable to their devotion.

Why are Christians to communicate so often?

That (says St. Francis de Sales) by virtue of this holy food, they may learn to love God, and be purified from their imperfections,

delivered from their miseries, comforted in their afflictions, and strengthened in their weaknesses; and therefore (continues he) there are two sorts of persons who ought to communicate often: the perfect, because being well disposed, they do themselves an injury in not approaching the fountain of perfection; the imperfect, that they may be enabled to tend to perfection: the strong, lest they should become feeble, the feeble, that they may become strong: the sick to be healed: the healthy, lest they fall into sickness: those that have not much worldly business, because they have leisure: and those that have much business, because they stand in more need of this spiritual refreshment.

What can be the reason why many receive so little benefit by their communion?

It must proceed from a want of due preparation, or from leaving off their devotions as soon as they have received, and not allowing sufficient time for this holy food to

digest and work its effects in their souls. Be careful, therefore, as often as you communicate, to be as extremely diligent in preparing yourselves as if it were to be your last communion. After you have reveceived, allow yourself sufficient time for prayer, and when you return home, let it be your care to reform all your evil habits, and make use of the graces you have received by means of this adorable sacrament. Thus will it contribute to your advancement in virtue and the love of God, and prove an eternal blessing to our soul.

A Prayer for the whole state of Christ's Church upon Earth, and all the Intentions of an Indulgence.

O ETERNAL Father of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good, infinitely good in thyself, and infinitely bountiful, gracious, and good to us; behold we thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons, by his vicegerent to present ourselves, as humble petitioners, before the throne of thy

mercy: we come all in a body at this time, even all thy people upon earth; and we come in communion with thy whole Church in heaven, hoping to be assisted by their prayers and merits: and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we place all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O Eternal King, who hast sent thy only Son down from thy throne above to establish a temporal kingdom here amongst us, from whence we might here after be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it thro' all nations and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it, saints for its rulers, its chief pastor, and all its other prelates: enlighten them all

with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and dispense among them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should be *enkindled*. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian kings and princes: grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and their subjects: that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates, and men in power; that they

may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance. Remember thy congregation which thou hast possessed from the beginning. Grant to all thy children here upon earth, the grace to do thy holy will in all things, even as the blessed do in heaven.—Extend thy mercy also to all poor infidels, that sit in darkness, and in the shadow of death: to all those nations that know thee not, and that have not yet received the faith and law of thy Son their Saviour: to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness; and redeemed by the blood of thy Son: O let not Satan any longer exercise his tyranny over those thy creatures, to the great dishonour of thy name. Let not the precious blood of thy

Son be shed for them in vain. Send amongst them zealous preachers, and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name that these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity. —Look down also with an eye of pity and compassion on all those deluded souls who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son Jesus Christ, into the bye-paths of error and schism. O bring them back to thee and to thy Church. Dispel their darkness by thyheavenly light! take off the veil from before their eyes, with which the common enemy has blindfolded them, let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride,

and self-conceit. Give them an humble and docile heart. Give them an ardent desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thy eternal temple? O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness, and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail

throughout all the universe. Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories; of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warefare; teach them to fight for a heavenly kingdom. Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them

the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgment here, and enternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give enternal rest to the faithful departed; and bring us all to everlasting life: through Jesus Christ thy Son. *Amen*

THE LITANY OF THE B. SACRAMENT.

✝

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
God the Faher, Creator of the world,
God the Son, Redeemer of mankind,
God the Holy Ghost, perfecter of the elect,
Sacred Trinity, three Persons in one God,
Jesus, God and man, in two natures, and one divine Person,
Jesus, our wonderful God, who for our sake vouchsafest to subject thy Almighty self to the power of man, by immediately descending upon our Alter, when the Priest pronounces the words of consecration,
Jesus, our incomprehensible God, who, tho' the heaven of heavens cannot contain thy immensity, yet vouchsafest personally to reside in our churches, and dwell amongst us in a small tabernacle.
Jesus, our sovereign king who, tho' thy throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as ourselves,
Jesus, our heavenly physician, who descendest from thy palace of immortal bliss to our houses of clay, to visit us on our sick beds, and give thyself to comfort our sorrows,
Jesus, our glorious God, who sittest at the right-hand of thy eternal Father, adored by innumerable angels, and encompassed with the splendor of inaccessible light.
Jesus, our gracious God, who condescending to the weakness of our nature, coverest thy glory under the familiar forms of bread,

Have mercy upon us.

and wine, and permittest thyself to be seen, touched, and tasted by wretched sinners,

Jesus, our gracious God, who concealing the awful brightness of thy Majesty under such low and humble veils, sweetly invitest us to approach thy person, lay open our miseries, and deliver our petitions into thy hands,

Jesus, our gracious God, who to communicate thy divine nature to miserable sinners, humblest thyself to descend into our breast, and by an inconceivable union become one with us,

Jesus, the bread of life, that came down from heaven, of which whoever eats shall live for ever,

Jesus, the heavenly manna, whose sweetness nourishes thy elect in the desert of this world,

Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys,

Jesus, the Lamb without spot, who art every day sacrificed, and yet always liveth; every day eaten, and yet still remainest entire,

Jesus, the good Shepherd, who layedst down thy life for thy sheep, and feedest them with thine own body,

Jesus, who, in this august and terrible mystery, art thyself become the priest and sacrifice,

Jesus, who, in this sacred memorial of thy death hast included all thy wonders into one accumulated miracle,

Jesus, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty,

Have mercy upon us.

Jesus, who, by this blessed fruit of the tree of life, restorest us again to immortality,

Jesus, who, by sanctifying the most familiar of thy creatures, dost inspire us with a pure desire of thee, and teacheth us the right use of the rest,

Jesus, who, by becoming our daily food in this life, preparest us to feed on thee eternally in the next,

Jesus, who in this divine banquet: givest us possession of thy grace here, and a secure pledge of our glory hereafter, *Have Mercy upon us.*

Have mercy, O Lord, *and pardon our sins.*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the depth of divine Omnipotance by the short line of human reason. *Deliver us, O Lord.*

From presuming to interpret the secrets of thy will by the erring rule of private judgment,

From all distraction and a irreverence in assisting at this awful sacrafice,

From neglecting to approach this holy table, and from coming to it negligently,

From an unworthy and fruitless receiving of this adorable sacrament,

From all hardness of heart, and ingratitude for so unspeakable a blessing,

Thro' thy irresistible power, which changeth the course of nature as thou pleasest,

Thro' thy unsearchable wisdom, which disposeth all things in perfect order,

Thro' thy infinite goodness, in bestowing thyself on us in this incomprehensible mystery.

Thro' thy blessed body broken for us on the cross, and really given to us in the

Deliver us, O Lord.

holy communion,

Thro' thy precious blood shed for us on the cross, and substantially present in the chalice of benediction'

We sinners, *beseech thee, hear us.*

That we may always believe nothing more reasonable than to submit reason to faith, *We beseech thee hear us.*

That, by this sacred oblation, we may solemnly acknowledge thy infinite perfections, and supreme dominion over all things, *We beseech thee, hear us.*

That by this sacred oblation, we may humbly acknowledge our dependence on thee, and absolute subjection to the disposal of thy will,

That we may eternally adore thy goodness who standing in no need of us, hast contrived such endearing motives to make us love thee, and be happy,

That we may thankfully comply with thy gracious desire of being united to us, by a fervent desire of being united to thee,

That before we approach this banquet of divine love, we may sincerely endeavour to be reconciled to thee, and in perfect charity with all mankind,

That at the moment of receiving thy sacred body, our souls may dissolve into reverence and love, to attend on and entertain so glorious a guest,

That, returning from this divine banquet, we may recollect all our thoughts to praise thee, and immediately apply our utmost endeavours to the amendment of our lives,

That, by this heavenly preservative, our hearts may be healed of their infirmities,

We beseech thee, hear us.

and strengthened against future relapses,

That as we adore thee here by faith, under these sacred veils, we may hereafter behold thee face to face, and eternally rejoice in thy presence,

Lamb of God, that takest away the sins of the world, *Spare us O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy upon us.*

THE ANTIPHON.

THE glorious King of heaven and earth, to shew the richness of his bounty, hath prepared a solemn and splendid feast: and calls even the meanest of his subjects to sit down at his table by his gracious invitation: "Come to me all you that labour and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed."

V. Thou hast given us, O Lord, bread from heaven. Alleluia.

R. Replenished with all sweetness and delight.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

The Prayer.

O GOD, who in this wonderful sacrament hast left us a perpetual memorial of thy passion; grant us we beseech thee, so to reverence these sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruits of thy redemption: who, with the Father and the Holy Ghost, livest and reignest, world without end. *Amen.*

INSTRUCTION AND DEVOTIONS
FOR THE SICK.

"If afflicted by any serious illness, let it be your first care to send for your spiritual director, and settle the state of your soul; which is much better done at the beginning than afterwards, when the violence of the disorder, or the quality of the remedies, may render you incapable of performing so great a work. Sickness is frequently the punishment of sin, and therefore a sincere repentance and confession is often a more effectual means of recovery than any other.

2. "If your will be not already made, as in prudence it ought, let this also be done in the beginning of your sickness, that so having settled your *temporal concerns*, you may apply your soul without disturbance to your *spiritual ones*.

3. "Engage your best friends to give you timely notice whether your distemper be dangerous, and not flatter you with the hopes of life when there are little or no grounds for hope.

Make the best use possible of that time, which perhaps is to be your last. Admit but of few visits, nor of any other discourse but such as may be for the profit of your soul.

4. "Be careful also to discharge your debts, and all other obligations incumbent upon you, at the beginning of your sickness: forgive those who have any ways injured you, and ask pardon of those whom you have injured.

5. "Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of

your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them in union with those of Jesus Christ your Saviour, in satisfaction of the punishment due to your sins.

6. "Procure some friend to read to you such prayers as are most affecting and proper for your condition: such as the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience, Resignation, etc.

7. "Place of crucifix, or figure of Christ crucified, always before your eyes, in order to think often upon his passion; hide yourself in spirit in his wounds, and embrace his feet with the utmost affection of your soul.

8. "Endeavour, as much as possible, to acquire a penitential spirit during your sickness call often on God for mercy and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent."

A daily Prayer in time of Sickness

Lord Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: *thy will be done on earth, as it is in heaven.* May this sickness be to the honour of thy holy name, and

the good of my soul. For this end I here offer myself with an entire submission to thy appointments; to suffer whatever thou pleasest, as long, and in what manner thou pleasest. For I, thy creature, O Lord, have most ungratefully offended thee; and as my sins have long since cried aloud to heaven for justice, how can I now complain of thy chastisements? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore can have no reason to complain of thee, but rather of my own wickedness.

Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrathy, but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me therefore according to my sins, nor punish me according to my iniquities; but according to the multitude of thy tender mercies have compassion on me. May thy justice, O Lord, be tempered with mercy; and let thy heavenly grace come to my assist-

ance, to support me under this illness. Enable me with strength from above to bear all the uneasinesses, pains, and difficulties of my sickness, with Christian patience, and to accept of them with cheerfulness in just punishment of my offences. Preserve me from all temptations, and be thou to me a tower of strength against the assaults of the enemy, that, in this illness, I may no ways offend thee. And should it be my last, I beg of thee so to direct me by thy grace, that I may neither neglect nor be deprived of those helps which thou hast, in thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from all my sins, I may believe in thee, hope in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

Acts of the most necessary Virtues to be made in the Time of Sickness.

LORD I accept this sickness from

thy hands, and resign myself entirely to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth, as it is in heaven.

I offer up to thee, O Lord, all that I now suffer, or may hereafter suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end; and bowing down all the powers of my soul in thy presence, desire to pay thee the best homage I am able.

I desire to praise thee, O Lord, without ceasing, in sickness as well as in health: and to join my heart and voice with the whole Church in heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son: and, above all, for thy having loved me from all eternity, and redeemed me with thy

precious blood. O let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches: thou art the sovereign Truth, who neither canst deceive nor be deceived: and thou hast promised the spirit of Truth, to guide thy Church into all truth. *I believe in God, the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die: O Lord, strengthen and increase my faith.

O my God, all my hopes are centered in thee, from whom I hope for mercy, grace, and salvation, through the passion and death of my blessed Redeemer. In thee, O Lord, have I put my trust: O let me never be confounded.

O sweet Jesus, receive me into thy arms in this day of my distress: hide me within thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above

all things: at least I desire so to love thee. O! come now, and take full possession of my soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

When, O Lord, will thy kingdom come? When wilt thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour in the arms of perfect charity, for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out my iniquities.

O! who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins!

O! that I had never offended so good a God! O that I had never sinned! Happy those souls that

have preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and abhor all his suggestions and temptations. Suffer not this mortal enemy of my soul, O Lord, to have any dominion over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.

It may also be proper to read some

part of the Passion of Christ, the Paraphrase on the Lords Prayer, *the* Miserere, *or other Penitential Psalms, devout Acts of Contrition, &c. but not too much at a time, lest it might fatigue him.*

A daily Preparation for Death.

1. My heart is ready, O God, my heart is ready: not my will, but thine be done. I resign myself entirely to thee, O Lord, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all the sins I have committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life thro' thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my God, my sovereign Good, I desire to love thee above all things, and to despise this mise-

rable world. I desire to love my neighbour as myself, for the love of thee, and from my heart to forgive all injuries.

6. O my divine Jesus, how great is my desire to receive thy sacred body! O! co me now into my soul at least by a spiritual communion. O! grant that I may worthily receive thee before my death! I desire to unite my communion to all the worthy communions which shall be made in thy holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host; my angel guardian, and blessed patrons, intercede for me and assist me in this my last and dread-

ful passage.

9. O my God, I renounce all temptations of the enemy, and in general whatsoever may displease thee. I adore and accept thy divine appointments with regard to my soul, and entirely abandon myself to them as most just and equitable,

10. O Jesus, my divine Redeemer, be to me a Saviour. Save me, O my God, hiding myself with an humble confidence in thy dear wounds. I deliver my soul into thy divine hands, receive it into the bosom of thy divine mercy. *Amen.*

PRAYERS FOR THE DEAD.

Recite the Ps. Miserere, Have mercy &c. *P.* 168, *and the Ps.* De profundis, Out of the depths, &c. *P.* 173, *and at the end of each instead of* Gloria Patri &c. *say,* Grant them eternal rest, O Lord, and let perpetual light shine upon them.

A prayer for all the Faithful departed.

O God the Creator, *as P.* 182 *for* Father *and* Mother.

O God' who hast commanded us to honour our father and Mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity; thro', &c.

For all that lie in a Church Yard

O God by whose mercy the soul of the faithful find rest, grant to all thy servants, here or elsewhere that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity.

THE VESPERS, OR EVENING OFFICE.

Our Father, &c. Hail Mary, &c.

V. Incline unto my aid, O God. R. O Lord, make haste to help me. V. Glory be to the Father, etc. R. As it was in the beginning, etc. Allel.

Anth, The Lord said, etc.

Psalm cix. *Dixit Dominus.*

1. The Lord said to my Lord: Sit thou at my right hand.

2. Until I make thy enemies thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4. With thee is the principality in the days of thy strength, in the brightness of the saints from the womb before the day-star, I begot thee.

5. The Lord hath sworn, and he will not repent: thou art a priest for ever, according to the order of Melchisedech.

6. The Lord at thy right hand hath broken kings in the day of his wrath.

7. He shall judge among nations, he shall fill ruins, he shall crush the heads in the land of many.

8. He shall drink of the torrent in the way: therefore shall he lift up the head.

Glory be to the Father, etc.

Anth. The Lord said to my Lord: Sit at my right hand. *Anth.* Faithful.

Psalm cx. *Confitebor tibi.*

1. I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

2. Great are the works of the Lord, sought out according to all his wills.

3. His work is praise and magnificence, and his justice continueth for ever and ever.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord. he hath given food to them that fear him.

5. He will be mindful for ever of his covenant: he will shew forth to his people the power of his works.

6. That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

7. All his commandments are faithful, confirmed for ever and ever, made in truth and equity.

8. He hath sent redemption to his people: he hath commanded his covenant for ever.

9. Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

10. A good understanding to all that do it

his praise continueth for ever and ever.

Glory be to the Father, etc.

Anth. Faithful are all his commandments confirmed for ever and ever.

Anth. In his commandments.

Psalm cxi. *Beatus vir.*

1. BLESSED is the man that feareth the Lord; he shall delight exceedingly in his commandments.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house: and his justice remaineth for ever and ever

4. To the righteous a light is rison up in darkness: he is merciful, and compassionate, and just.

5. Acceptable is the man that sheweth mercy, and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6. The just man shall be in everlasting remembrance: he shall not fear the evil hearing.

7. His heart is ready to hopin the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

8. He hath distributed, he hath given to then poor; his justice remaineth for eve and ever; his horn shall be exalted in glory.

9. The sinner shall see, and shall be angry he shall gnash his teeth, and pine away the desire of the wicked shall perish.

Glory be to the Father, etc.

Anth. In his commandments he delights exceedingly. *Anth.* Let the name of Lord.

Psalm cxii. *Laudate pueri.*

1. PRAISE the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord; from henceforth now and for ever.

3. From the rising of the sun, until the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations; and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth, and lifting up the poor out of the dunghill.

7. That he may place him with princes, with the princes of his people.

8. Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

Anth. Let the name of the Lord be blessed for ever. *Anth.* We that live.

Psalm cxiii *In exitu Israel.*

1. When Israel went out of Egypt, the house of Jacob from a barbarous people.

2. Judea was made his sanctuary, Israel his dominion.

3. The sea saw and fled, Jordan was turned back.

4. The mountains skipped like rams, and the hills like the lambs of the flocks.

5. What ailed thee, O thou sea, that thou didst flee, and thou, O Jordan, that thou ast turned back?

6. Ye mountains that ye skipped like rams, and ye hills like lambs of the flock?

7. At the presence of the Lord the earth was moved; at the presence of the God of Jacob.

8. Who turned the rock into pools of water and the stony hills into fountains of water.

9. Not to us, O Lord, not to us; but to thy name give glory.

10 For thy mercy, and for thy truth's sake lest the Gentiles should say, Where is their God?

11. But our God is in heaven: he hath done all things whatsoever he would.

12. The idols of the Gentiles are silver and gold: the works of the hands of men.

13. They have mouths and speak not; they have eyes and see not.

14. They have ears and hear not; they have noses and smell not.

15. They have hands and feel not; they have feet and walk not; neither shall they cry out through their throats.

16. Let them that make them become like unto them; and all such as trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and protector.

18. The house of Aron hath hoped in the Lord: he is their helper and protector.

19. They that fear the Lord have hoped in the Lord: he is their helper and their protector.

20. The Lord hath been mindful of us, and hath blessed us.

21. He hath blessed the house of Israel; he hath blessed the house of Aron.

22. He hath blessed all that fear the Lord, both little and great.

23. May the Lord add blessings upon you: upon you and upon your children.

24. Blessed be you of the Lord, who made heaven and earth.

25. The heaven of heavens is the Lord's but the earth he hath given to the children of men.

26. The dead shall not praise thee, O Lord nor any of them that go down into hell.

27. But we that live bless the Lord, from

this time now and for ever.

Glory be to the Father, ect.

Anth. We that live bless the Lord.

The little Chapter, 2 Cor. i.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who consoleth us in all our tribulations.

Anth. Thanks be to God.

The Hymn. *Lucis Creator optime.*

O GREAT Creator of the light,
Who from the darksome womb of night
Brought'st forth new light at nature's birth,
To shine upon the face of th' earth.
Who by the morn and evening ray
Hast measured time and called it day;
Vouchsafe to hear our prayers and tears,
Whilst sable night involves the spheres,
Lest our frail mind, with sin defiled,
From gifts of life should be exiled.
Whilst on no heavenly thing she thinks,
But twines herself in Satana's links.
O may she soar to heaven above,
The happy seat of life and love:
Mean time all sinful actions shun,
And purge the foul ones she has done.
This prayer, most gracious Father, hear;
Thy equal Son incline his ear!
Who, with the Holy Ghost and thee,
Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord, be directed,

R. As incense in thy sight.

The Anthem for the Magnificat *is different every* Sunday.

The Magnificat, *or Canticle of the B. Virgin* St. Luke.

MY soul doth magnify the Lord,
And my spirit hath rejoiced in God my

Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me, and holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath shewn might in his arm, he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received Israel his servant; being mindful of his mercy.

As he spoke to our Fathers; to Abraham and to his seed for ever.

Glory be to the Father, ect.

The Prayer is the Collect of the Day; which being different every Sunday, you may say this that follows:

Let us pray:

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not scruple to be delivered into the hands of sinners, and to undergo the torments of the cross. Who livest and reignest with thee in the unity of the Holy Ghost: one God, world without end. *Amen.*

A Commemoration of the B. V. Mary.

Anth. O Holy Mary, succour the miserable, help the faint-hearted, comfort the afflicted pray for the people, intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the ever glorious intercession of blessed Mary, ever a Virgin, be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the holy Apostles Peter and Paul.

Anth. THE Apostle Peter, and Paul, the doctor of the Gentiles, were they that taught us thy law O Lord.

V. Thou hast established them rulers over the whole earth. R. They shall be mindful of thy name, O Lord.

Let us pray

O GOD, whose right hand raised up St. Peter walking on the waves, that he might not be drowned; and delivered his fellow-apostle Paul from the depth of the sea when he was thrice shipwrecked: mercifully hear us, and grant that by the merits of them both, we may obtain to glory of eternity.

Of St. George

Anth. Let him that would come after me, deny himself, take up his cross, and follow me

V. The just man shall flourish like a palm-tree.

R. He shall thrive like the cedar of Libanus.

Let us pray

O GOD, who by the merits and intercession of blessed George thy martyr, rejoicest the hearts of the faithful, mercifully grant, that what we ask in his name, we may obtain thro' the gift of thy grace.

For Peace.

Anth. GRANT peace, O Lord, in our days for there is no other to fight for us but thou our God.

V. Let peace be made in thy strength.

R. And plenty in thy towers.

Let us Pray

O GOD, from whom are all holy desires, right counsels, and just works; give to thy servants that peace which the world cannot give: that both our hearts may be addicted to thy commandments, and the fear of enemies being taken away, the times may be quiet under thy protection. Through Jesus Christ, etc. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Our Father, ect.

Psalm Exaudiat, &c. *for the King.*

PSALM XIX.

MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary: and out of Sion defend thee.

May he be mindful of all thy sacrifices: and may thy holocaust be made fat.

May he give unto thee according to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be magnified.

May the Lord fulfil all thy petition: now I have known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand is powerful.

Some trust in chariots, and some in horses: but we will call on the name of the Lord our God.

They are bound and have fallen; but we are risen and are set upright.

O Lord, save the king; and hear us in the day that we call upon thee.

Glory be to the Father, etc.

As it was in the beginning etc.

V. O Lord, save N. our king.

R. And hear us in the day we shall call upon thee.

The Prayer, (Quæsumus.)

WE BESEECH thee, O Almighty God, that thy servant, George our King, who thro' thy mercy has undertaken the government of these realms, may also receive an increase of all virtue, wherewith being adorned, he may avoid every enormity of sin, vanquish his enemies, and, being rendered acceptable in thy sight, may, together with the royal issue, come at length to thee, who art the way, the truth, and the life. Thro'.

FINIS.

CONTENTS.

	Page
Table of moveable feasts	
.....of feasts throughout the year ...	4
Days of fasting and abstinence	5
Plenary Indulgences..... ...	7
The principal festivals expounded	12
An explanation of the ornaments and ceremonies used in the holy sacrifices of the mass	24
.....of the colours used by the Church at divine service	28
Upon the sign of the Cross	ib.
.....Holy, or blessed water	30
The use of the Latin Tongue in the service of the Church	31
Christian Doctrine	35
A profession of Catholic Faith, extracted ont of the Council of Tren, by P. Pius IV	40
The Impediments to Matrimony	45
An instruction for the morning	47
Prayers at up rising	ib.
An exercise for the morning	51
Grace before and after meat..	55
A prayer for scholars before study	60
Instructions for hearing Mass.....	61
Prayer before Mass.....	62
A devout method of hearing Mass.....	65
Prayers after Mass.....	84
The hymn, Veni Creator.....	85
Anthem ect. sprinkling the holy water..	86
Ordinary of the Mass in Latin and English..	89
Anthem and prayer for the King.....	154
Hymns, ect. at the Benediction.....	ib
Adeste fideles	157
Words of Blosius..	156
A thanksgiving after Mass.....	159
Collects, etc. for festivals and other occa	163
.....sions for the dead	171
The common Mass for the dead....	174
A method for the absent of offering Mass..	180
Prayers for night.....	182

CONTENTS.

Page

Necessary rules for a Christian 192
The seven penitential psalms 195
The litany of the Saints 207
Devout prayers which may be said after the litanies according to the diversity of time and occasions 216
Prayers to beg the grace of the Holy Ghost 225
The thanksgiving, or Te Deum laudamus.. 228
A prayer for special friends 232
.....for a friend in tribulation ..... ib
.....for servants or hirelings 233
.....for the master or ministres of a family 234
.....for parents 236
.....for children 237
.....for husband or wife 238
.....that may be daily by a woman with child 240
.....for widows 242
.....for those who lead a single life 243
.....for the rich 245
.....for those who live by gain 247
An oblation to Almighty God, which may be made every morning and evening 249
A devout act of contrition 255
A prayer composed by St. Austin 258
A devout prayer by Sir Thomas More, whilst a prisoner in the Tower. &c..... 260
An universal prayer for all things necessary to salvation 263
A Paraphrase on the Lord's prayer 266
The creed of St. Athanasius 273
A Prayer in a storm at sea 276
An internal act of martyrdom 277
A Prayer to God the Father 278
.....in honour of our Lord's Passion 279
The Golden Litany ..... ib
The Litany of the most holy name Jesus .. 286
The prayer of St. Bernard 290
The Litany of Loretto 291

CONTENTS.

	Page
Acts of faith, hope and charity.....	294
Instructions and devotions for confession and communion	296
Protestation before the examen	299
Prayer before the examen.....	300
Instructions on the first part of penance - Contrition	312
Prayer for obtaining contrition.....	315
Prayers before confession.....	16
Aspirations before or after confession....	323
Instructions on the second part of penance-- Confession	331
Prayers after confession.....	341
Instructions on habitual sin.....	348
.....on the third part of penance-- Satisfaction	319
Method of examination of conscience....	355
.....for a general confession.....	358
.....of sin committed in the person of another	371
Instructions for communion	373
Devotions before communion	378
Instructions for the time of communcating..	381
Prayers after communion	406
Aspirations after communion	409
Instructions after communion.....	425
Prayer for the whole state of Christ's Church upon earth, and all the intentions of an Indulgence.....	4[illegible]
Litany of the blessed Sacrament.....	438
Instructions and devotions for the sick....	441
A daily prayer in time of sickness.....	442
Short acts of the most necessary virtues to be daily made in time of sickness....	444
daily preparation for death.....	449
Prayers for the dead.....	451
Vespers' or Evening Office for Sundays..	452
The psalm, Exaudiat, etc. for the King....	460

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